The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI, NO. 43.—WHOLE NUMBER 1083.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, DECEMBER 20, 1851. AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH,	At 9 A. M. and 3 P. M	
" ST. LUKE'S CHURCH,	8 " " 5 "	
" CHURCH OF THE ANNUNCIATION,	9 "	
" CHURCH OF THE HOLY COMMUNION	8 " " 6 "	
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.		
" EMMANUEL CHURCH,	8 A. M. and on Fridays and Holy Days, 6 P. M.	
CHURCH OF THE TRANSFIGURATION,	8½ " " 5 "	
And, on Saints' Days, a Lecture after Evening Prayer.		
GRACE CHURCH BROOKLYN HEIGHTS,	9 " " 6 "	
On Fridays Evening Prayer with Lecture at	8 "	
St. Luke's Church, Brooklyn,	8½ A. M.	

Calendar for December.

21. Fourth Sunday in Advent. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen.
27. St. John the Evangelist.
28. First Sunday after Christmas. Holy Innocents.

JANUARY, 1852

1. CIRCUMCISION.
4. First Sunday after Christmas.
6. EPIPHANY.
11. First Sunday after Epiphany.
18. Second Sunday after Epiphany.
25. Third Sunday after Epiphany and Conversion of St. Paul.

Poetry.

To the Editor of the Churchman:

SIR, The accompanying "Christmas Story" by Richard Monckton Milnes, is extant in this country, so far as I am acquainted with it, mostly in manuscript. The beautiful and harmless superstition that, upon every anniversary of our Divine Saviour's nativity, the child of all on earth most like Him is born by death unto Heaven, may have its origin in the slaughter of the 14,000 Innocents at Bethlehem. His Birth was the cause of their death, His toil, their rest, His humiliation, their glory.

The story is told by Milnes, in a manner perhaps as worthy of the theme as is possible in our dull age of unbelief. If it affords you so much pleasure as it has others, you will find a place for it in your paper for another reason than to oblige

Yours, &c., S. P.

Cambridge, Mass., Nov., 1851.

A Christmas Story.

The windows and the garden door
Must now be closed for night,
And you, my little girl, no more
Can watch the snow-flakes white
Fall, like a silver net, before
The face of dying light.

Draw down the curtains every fold,
Let not a gap let in the cold,
Bring your low seat toward the fire,
And you shall have your heart's desire;
A story of that favorite book
In which you often steal a look,
Regretful not to understand
Words of a distant time and land;—
That small square book that seems so old,
In tawny white and faded gold,
And which I could not leave to-day,
Even with the snow and you to play.

It was on such a night as this,
Six hundred years ago,
The wind as loud and pitiless,
As loaded with the snow,
A night when you might start to meet
A friend in an accustomed street,
That a lone child went up and down
The pathways of an ancient town,
A little child, just such as you,
With eyes, though clouded, just as blue,
With just such long, fine, golden hair,
But wet and rough for want of care,
And just such tender, tottering feet,
Bare to the cold and stony street.

Alone! this fragile human flower,
Alone! at this unsightly hour,
A playful, joyful, peaceful form,
A creature of delight,
Become companion of the storm,
And phantom of the night!
No gentler thing is near,—in vain
Its warm tears meet the frozen rain,
No watchful ears await its cries
On every name that well supplies
The childly nature with a sense
Of love and care and confidence;
It looks before, it looks behind,
And staggers with the weighty wind,
Till, terror overpowering grief,
And feeble as an autumn leaf,
It passes down the tide of air,
It knows not, thinks not, how or where.

Beneath a carven porch, before
An iron-belted oaken door,
The tempest drives the cowering child,
And rages on as hard and wild.
This is not shelter, though the sleet
Strikes heavier in the open street,
For, to that infant ear, a din
Of festive merriment within
Comes, by the contrast, sadder far
Than all the outer windy war,
With something cruel, something curst,
In each repeated laughter-burst;
A thread of constant, cheerful light,
Drawn through the crevice on the sight,
Tells it of heat it cannot feel,
And all the fireside bliss
That home's dear portals can reveal
On such a night as this.
How can those hands so small and frail,
Empassioned as they will, avail
Against that banded wall of wood
Standing in senseless hardihood
Between the warmth, and love, and mirth,
The comforts of the living earth,
And the lorn creature shivering there,
The plaything of the savage air?

We would not, of our own good will,
Believe in so much strength of ill,
Believe that life and sense are given
To any being under Heaven
Only to weep and suffer thus,
To suffer without sin
What would be for the worst of us
A bitter discipline.
Yet now the tiny hands no more
Are striking that unfeeling door;
Folded and quietly they rest,
As on a cherub's marble breast;
And from the guileless lips of woe
Are passing words confused and low,
Remembered fragments of a prayer,
Learned and repeated otherwhere,
With the blue summer overhead,
On a sweet mother's knee,
Beside the downy cradle-bed,
But always happily.

Though for those holy words the storm
Relaxes not its angry form,
The child no longer is alone
Upon the inhospitable stone:
There now are two,—one to the other
Like as a brother to twin-brother,
But the new comer has an air
Of something wonderful and rare,
Something divinely calm and mild,
Something beyond a human child:
His eyes come through the thickening night
With a soft planetary light,
And from his hair there falls below
A radiance on the drifting snow,
And his untarnished childly bloom
Seems but the brighter for the gloom.

See what a smile of gentle grace
Expatiates slowly o'er his face!
As with a mien of soft command,
He takes that numbed and squalid hand,
And with a voice of simple joy
And greeting as from boy to boy,
He speaks, "What do you at this door?
Why called you not on me before?
What like you best? That I should break
This sturdy barrier for your sake,
And let you in that you may share
The warmth and joy and cheerful fare;—
Or will you trust to me alone,
And heeding not the windy moan
Nor the cold rain nor lightning-brand,
Go forward with me, hand in hand?
Within this house, if e'er on earth,
You will find love and peace and mirth;
And there may rest for many a day,
While I am on mine open way;
And should your heart to me incline,
When I am gone,
Take you this little cross of mine,
To lean upon,
And setting out what path you will,
Careless of your own strength and skill,
You soon will find me; only say,
What wish you most to do to-day?"
The child looks out into the night,
With gaze of pain and pale affright,
Then turns an eye of keen desire
On the thin gleam of inward fire,
Then rests a long and silent while,
Upon that brother's glorious smile.
—You've seen the subtle magnet draw
The iron by its hidden law;
So seems that smile to lure along
The child from an enclosing throng
Of fears and fancies undefined,
And to one passion fix its mind,—
Till every struggling doubt to check
And give to love its due,
It casts its arm about his neck,
And cries "With you, with you,—
For you have sung me many a song,
Like mine own mother's, all night long.
And you have played with me in dreams,
Along the walks, beside the streams,
Of Paradise,—the blessed bowers,
Where what men call the stars are flowers,
And what to them looks deep and blue
Is but a veil which we saw through,
Into the garden without end,
Where you the angel-children tend:
So that they asked me when I woke,
Where I had been, to whom I spoke,
What I was doing there, to seem
So heavenly-happy in my dream?

Oh! take me, take me, there again,
Out of the cold and wind and rain
Out of this dark and cruel town,
Whose houses on the orphan frown;
Bear me the thundering clouds above
To the safe kingdom of your love:
Or if you will not, I can go
With you barefooted through the snow;—
I shall not feel the bitter blast,
If you will take me home at last."

Three kisses on its dead-cold cheeks,—
Three on its bloodless brow,—
And a clear answering music speaks,
"Sweet brother! come there now:
It shall be so; there is no dread
Within the aureole of mine head;
This hand in yours, this living hand,
Can all the world of cold withstand,
And, though so small, is strong to lift
Your feet above the thickest drift;
The wind that round you raged and broke
Shall fold about us like a cloak,
And we shall reach that garden soon,
Without the guide of sun or moon."
So down the mansion's slippery stair,
Into the midnight weather,
Pass, as if sorrows never were,
The weak and strong together.

—This was the night before the morn,
On which the Hope of man was born,
And long ere dawn can claim the sky,
The tempest rolls subservient by;
While bells on all sides sing and say,
How Christ the Child was born to-day;
Free as the sun's in June, the rays
Mix merry with the Yuhl-log's blaze;
Some butterflies of snow may float
Down slowly, glistening in the mote,
But crystal-leaved and fruited trees
Scarce lose a jewel in the breeze;
Frost-diamonds twinkle on the grass,
Transformed from pearly dew,
And silver flowers encrust the grass
Which garden never knew.

The inmates of the house, before
Whose iron fended heedless door,
The children of our nightly tale
Were standing, rise refreshed and hale,
And run, as if a race to win,
To let the Christmas morning in.
They find, upon the threshold stone,
A little child, just like their own;
Asleep it seems, but when the head
Is raised, it sleeps, as sleeps the dead;
The fatal point had touched it, while
The lips had just begun a smile,
The forehead 'mid the matted tresses
A perfect painless end expresses,
And, unconvulsed, the hands may wear
The posture more of thanks than prayer.

They tend it straight in wondering grief,—
And, when all skill brings no relief,
They bear it onward, in its smile,
Up the Cathedral's central aisle;
There soon as Priests and people heard
How the thing was, they speak not word,
But take the usual Image, meant
The Blessed Babe to represent,
Forth from its cradle, and instead
Lay down that silent mortal head.
Now incense-cloud and anthem-sound
Arise the beauteous body round;
Softly the carol chant is sung,
Softly the mirthful peal is rung,
And, when the solemn duties end,
With tapers earnest troops attend
The gentle corpse, nor cease to sing,
Till, by an almond tree,
They bury it, that the flowers of spring
May o'er it soonest be.

Selected Matter

From the Scottish Ecclesiastical Journal.

Conversions in Ireland, 1851.

In the year 1596, the celebrated author of the *Faery Queene* uttered the following words concerning Ireland:—

"There have been divers good plottes devised, and wise counsels cast already about *Reformation* of that realme, but they say, it is the fatall destiny of that land, that no purposes whatsoever which are meant for her good, will prosper or take good effect, which, whether it proceed from the very genius of the soyle, or influence of the starres, or that Almighty God hath not yet appointed the time of the *Reformation*, or that *He reserveth her in this unquiet state still for some secret scourge which shall by her come unto England*, it is hard to be knowne, but yet much to be feared."*

This prophecy, coming from a person such as Spenser was, intimately acquainted, from personal experience, with the condition of the country which he describes, has ever been regarded with feelings of interest, and claims special attention at the present time. The critical state of ecclesiastical affairs in England warns us that her delinqencies towards the sister kingdom may now, perhaps (even more than at any former period), be about to receive retribution; and that, as the poet prophesied, Ireland is reserved to be a scourge, in the hands of Providence, by which England will be punished for her sins.

It is well known to the majority of our readers, that the Church of Ireland maintained her independence for more than a thousand years after Christ. In this respect she was more fortunate and illustrious than the Churches of Britain. It is also well known, that from the sixth to the ninth century, the Church of Ireland was the burning and shining light of the West; she was the great missionary Church of that period; she Christianized a large portion of Scotland, and the northern and central districts of England; she sent teachers to France, Germany, and Switzerland, and even to Italy itself. It is also unquestionable, that, when the Danes had taken possession of her three great maritime cities—Dublin, Limerick, and Waterford, in the tenth and eleventh centuries—England, by collusion with the Danes, undermined the independence of the Irish Church, and that Canterbury did the work of Rome.

But a greater act of injustice remained to be committed. An adulterous king, driven from his throne in Ireland, appealed to England for aid; his suit was welcomed; England interfered to restore the fugitive; and having seized this occasion for intervention, by an infatuated act of policy which she has cause to rue to the present hour, she employed a Papal Bull as an instrument for subjecting Ireland to herself.

England, in fact, Romanised Ireland. The loss of spiritual independence which Ireland has to lament, is due mainly to English ambition.—The superstitions, the ignorance, and consequent misery of Ireland, are of English growth. And, by a most just dispensation of Divine Providence, the evils which England has propagated in Ireland are recoiling upon herself. She has there sown the wind, and she is now reaping the whirlwind.

The imagination is tempted to draw a picture of the results which *might* have been produced, if England had duly appreciated the blessings of true religion, and had pursued a different policy towards Ireland.

There is no question, but that, in the twelfth century, Ireland was prepared, and even desirous to unite herself with England. She was wearied with intestine broils, and she welcomed Henry the Second to her shores as a pacificator who would put an end to the bitter strife of contending factions. The Princes of Ireland made a prompt submission to the English monarch; they acted thus towards him, not as a Papal emissary, not as a feudatory of Rome, though such he condescended to be, but as a powerful sovereign, who would tranquilize the land. This is evident from the fact that when he landed in Ireland he was still under a ban from the Pope for the murder of Thomas of Canterbury.

If, then, instead of looking to Rome, England had relied on the Divine arm, and had endeavored to restore and maintain the primitive independence and purity of the Church in Ireland, how much ignominy, and misery, and degradation, would she have escaped! how many rebellions would have been avoided! how many massacres would never have been perpetrated! how many blessings, spritual and temporal, would have been diffured by her means! But she chose a different course. She had bowed beneath the yoke of Rome, and, to gratify her own cupidity, she suborned Rome as an accomplice in her aggression against Ireland; and Rome, having England as her vassal, employed her agency in bringing Ireland under the same spiritual yoke which pressed heavily upon her own neck.

We sometimes hear our statesmen give up the cause of Ireland as desperate. A late distinguished minister declared that Ireland was the great difficulty of his government. We wonder not at it; for it has been the practice of almost all recent administrations to pursue towards Ireland a similar policy to that unhappy course of proceeding on which England entered in the twelfth century, and from which so much misery and shame has arisen to both kingdoms. Our Protestant ministers imitate the Roman Catholic monarchs of England; they endeavor to administer the affairs of Ireland by means of Rome.—Thus they have paralyzed their own power: and they who, had they endeavored to purify the faith of Ireland, would have had that country as their ally, are now compelled to fear, lest it should be, as Spenser calls it, a *secret scourge* for themselves and their own country.

Besides this, it has been the custom of some eminent men among us, to describe the cause of the Church of Ireland as no longer defensible. Do these distinguished individuals recollect what a debt of gratitude is due from England to Ireland for the spiritual benefits which we derived from the Church of Ireland in the sixth and two following centuries? Do those who dwell in Scotland recollect what were the pious labors of a St. Columba, a Columbanus, an Aidan, a Finian, and others, who proceeded from the scriptural school of Iona? Do those who live in England remember that, when the light which had been rekindled by St. Augustin was almost extinguished, it was revived by the pious hands of Irish missionaries, and thenceforth burnt much more brightly and powerfully than before? And do they who would surrender the Irish Church to her enemies reflect on the humiliating fact, that we—we Englishmen and our ancestors—have reduced Ireland to her present condition? Speak in an apologetic tone concerning the Irish Church! Let us rather apologize for *ourselves!* Let us endeavor to wipe off the long arrear of debt which we owe her. Let us endeavor to atone for our own sins of omission and commission towards her, by a sincere and practical repentance.

It would appear that Divine Providence is *now* affording us an opportunity—it may be the last—for making some amends to Ireland and to the Irish Church. Our readers are aware that a religious movement, unprecedented for three hundred years, is now going on in Ireland. From various causes, physical and social, as well as spiritual, vast multitudes of the peasantry and middle classes of Ireland, especially in the west, are renouncing the errors of Rome, and joining themselves to the Communion of the Church. As far as our own endeavors may extend, we earnestly entreat the enlightened co-operation and fervent prayers of all who love the truth in behalf of this work, which is indeed "the Lord's doing, and is marvellous in our eyes." We devoutly hope and trust that it may not be marred by any intemperate and injudicious measures on the part of those who are more nearly engaged in it, and that it will not be regarded by others with a carping and censorious temper, but with forbearance, gentleness, and charity.

An unfortunate controversy has already arisen with respect to it. We refer to the question, whether, consistently with due order and discipline, the converts from Rome ought to be received, as they have been, by the rite of Confirmation? If we were called upon to pronounce an opinion upon this subject, we think it might be shown that too much of a confident and peremptory spirit has been manifested on both sides of the question. We would rather venture to suggest to those who are in places of high authority in the Church of Ireland, that the exigencies of the time require that a special form of service, such, we believe, as is found in some editions of the Irish prayer-book, should be published with Episcopal authority, and employed on such occasions as those to which we refer.

If our limits allowed us, we would proceed to offer some further observations on this interesting subject. Both Englishmen and Scotchmen, we are sure, have much to learn with respect to the Church of Ireland. For the most part, whether in Parliament or elsewhere, they deal with that momentous question in a very superficial manner, which betrays their ignorance, and in which they would not treat it, if they approached it in a reverential spirit of enlightened justice.

Let us be permitted to add, lastly, that the mode in which the Romish controversy is in some respects conducted in Ireland, too often exhibits a desire to destroy rather than to construct and consolidate. The champions of conversion frequently appear to be more strongly animated with Protestant zeal than with any adequate regard for Apostolic Order and Catholic Truth. They separate the Church from Scripture, and Scripture from the Church, and even set the one in opposition to the other. We fear that there must be something defective in the scholastic and academic training of Ireland to produce such a result. The wise advice given by an English king to his own universities, might, we think, be addressed to the academic seminaries of Ireland—"Lay aside Calvinistic epitomes, and study the Fathers of the Church." The grammar-school training of the sister kingdom does not appear to be generally favorable to the production of a learned Clergy. It seems to substitute a smattering of books for a kowledge of languages. Hence, in controversies with their Romish antagonists, the Protestant advocates are ill equipped with those instruments which are most necessary for the refutation of error and the defence of truth. Hence, also, they are tempted to shift the controversy itself from the ground of Scripture, interpreted by Catholic antiquity, to that of mere private judgment, on which they are sure to meet with little else but dishonor to their cause, and discomfiture to themselves.

* Spenser's *View of the State of Ireland, in the year 1596.*

From the Mercersburgh Review.

Dr Nevin vs. The Puritan Theory.

It requires nothing more than the most general acquaintance with the first age of the church, and the writings that have come down to us from that time, to see and feel surely that the whole standpoint of Christianity then was completely different from that of the Baptists in the present day; so that no proof they may ever seem to have for their favorite hobbies can have any force at all to identify the one position with the other. Allowing the points of correspondence they claim to be real, to what can it amount still, so long as it is plain, that the whole inward posture of the early church was in contradiction to the unmystical, unsacramental and unchurchly system, in which the Baptists now glory as pre-eminently their own? The best and most sufficient defence against this system, after all, is simply to be somewhat imbued with the general soul of the primitive church, as it looks forth upon us from the writings of Ignatius, Justin Martyr, Irenæus, and Tertullian. With any such preparation, no one can be in danger of mistaking the modern fiction for the ancient truth. They belong to different worlds; and only to be at home in the one, is necessarily to feel the other in the same measure foreign and strange.

It is in this general way that we propose now, to try briefly the whole question here offered for our consideration. May the Puritan system as a whole, whether carried out in the Baptistic, or in the Congregational, or in the Presbyterian form, or allowed even to get as far as low-church Episcopalianism, be regarded as constitutionally one and the same with what Christianity was in the second century, and so by implication in the latter part also of the first? To settle this question, we need not go minutely into the Ignatian controversy, or any other of like accidental and mechanical character. Strike out as an interpolation every passage in Ignatius that goes directly for episcopacy, and for the argument now in hand but little is lost from the weight that truly and properly belongs to him as a witness. For a really thoughtful mind, this weight lies in no such texts nakedly taken, but in the reigning drift and complexion of the epistles as a whole. A very short writing in this way, such for instance as Pliny's celebrated letter to Trajan, where there is any power whatever to reproduce in the mind its historical surroundings, may convey by its total representation far more than any criticism can reach by mere verbal dissection. In this way, it is very easy, we think, to bring the question here propounded to a full and conclusive settlement. Whatever Christianity may have been in the second century, and in the age immediately following that of the Apostles, it was not the system that is now known and honored as Puritanism, and least of all was it this system under its most approved and complete form as it reigns at the present time in New England.

I. In the first place, it rested throughout on a wholly different conception of the *Church*. With Puritanism, the church is acknowledged to be divine, as having been founded originally by Christ, and as standing still in some way under the superintendence of his Spirit. But this supernatural character in the end, resolves itself very much into an unhistorical abstraction. The church is not conceived of as a real outward as well as inward constitution, having in such view its own organism as a single whole, and keeping up a true identity with itself in space and time. It is of the nature rather of a school; the divinity of it falls back entirely upon its doctrine; or rather on the Bible which is taken to contain this doctrine, while men are left to draw it from this source, as they best can, in a perfectly human way. The only realization of the church, after all, in the world, thus is in the form of an invisible communion, representing all those who are happy enough, under the guidance of the Holy Ghost, to find the truth. In the way of such inward spiritual experience, on the part of individuals, there is room to speak still of supernatural operations reaching over into the sphere of our present life; but to dream of any other supernaturalism in the church than this, is counted dangerous superstition. The idea of the church in this way is stripped of all mystery; it falls to the level of any other social or political institution; to believe in it is just as easy, as to believe in the Copernican system or the Parliament of Great Britain. It is neither catholic nor apostolical, except as Aristotle's philosophy may be called Aristotelian for all who are satisfied that he was the author of it. No divine obligation, no supernatural necessity, accordingly, is felt to go along with any actual organization bearing this name; a thousand organizations, wholly independent of one another, may have equal right to such distinction; and though all should fail even for centuries, it would be perfectly possible to restore the machinery again in full force, at any time, and with all its original powers, by the help simply of the Bible, the true *magna charta* of man's rights and privileges in this form. The divine character of the church is in no sense parallel, for Puritanism, with the divine character of the Bible. It holds it for a sort of profanity to make any such account of its heavenly authority. Theoretically and practically, Puritanism treats the actual church as a simply human institution, the work of man's hands, and of divine force at the last only as civil government is of such force, or in the sense rather of the republican maxim, "The voice of the people is the voice of God." The powers of the organization, and so of course the offices by which they are to be executed, are held to come, not from above, but from below. It is made the glory of Christianity to be purely and intensely democratic. No *jure divino* constitution is to be allowed to the ministry, no superhuman force to its functions. The people are the fountain of right, and the basis of all order and law. Congregationalism completes itself in full Independency. All comes thus to the platform of common sense; all goes by popular judgment and popular vote.

Now it is not the truth or worth of this theory, in itself considered, that we are here required to discuss: we merely affirm, that it is in no sort of harmony with the idea of the church which prevailed in the second century. This might be confidently inferred indeed from the simple fact, acknowledged on all sides, that the ruling features of the later church system came fully into view in the next century, as the only scheme known or thought of throughout the Christian world. To imagine the Puritan ideal, as we have it now exemplified in New England, turning itself over, by complete somerset, in the course of one century, into the pattern of things presented, for instance, in Cyprian or the Apostolical Constitutions, without so much as a historical whisper to show when or how the prodigious revolution was brought to pass, is much like pretending to take Gulliver's travels or the stories of Sinbad the Sailor for sober truth. But besides this, the authorities of the second century itself are full against the whole fancy which is here in question. The drift and spirit of every writing that has come down to us from this time, look quite a different way. To read Ignatius, or Polycarp, or Justin Martyr, or Ireneus, or Tertullian, is to feel ourselves surrounded in the very act with a churchly element, a sense of the mystical and supernatural, which falls in easily enough with the latter faith of the primitive church, but not at all with the keen clear air of modern Puritanism, as this sweeps either the heaths of Scotland or the bleak hills of New England. We need not stop here to settle the precise polity of the church at every point, in the age after the Apostles. It is enough to know, that all proceeded on a view of its supernatural rights and powers, which was exactly the reverse of what we have found to be the Puritan scheme. The church was considered a mystery, an object of faith, a supernatural fact in the world, not based on the will of men, but on the commission of Christ, the force of which it was held extended from the Apostles forward through all time. It was taken to rest on the ministry, which was regarded accordingly as having its origin and authority, not from the people, but from God.—The idea of a democratic or simply popular constitution in the case finds no countenance in the New Testament; this proceeds throughout on the assumption rather that the powers both of doctrine and government, for the church, start from above and not from below; the apostolate is the root of all following ministerial offices and functions. And fully conformable with this, is the theory and the actual order of the church in the period of which we now speak. We may appeal here even to Clement of Rome in the latter part of the first century, who in a memorable passage *(Ep. I. ad Corinth.* c. 42–44), urges the duty of submission to church rulers, on the ground of a divine order in their office, parallel with that of the Levitical priesthood under the Old Testament, of which God had shown himself so jealous through the ministry of his servant, Moses. To quote Ignatius on the same general point, may be taken as perfectly superfluous. It is not merely where he bears direct witness for episcopacy, that his testimony is of weight; the force of it lies rather in the universal tone of his several epistles. It is sometimes said, that the episcopal passages have the air of being interpolations, thrust into the text from a later age.—But any one may readily see the contrary, who will take the trouble of reading the text with his own eyes, for the purpose of getting out of it its own sense, instead of putting into it a sense to suit himself. There is nothing whatever in these passages at variance with the reigning tone of the epistles, but on the contrary they are in full keeping with this throughout.* There is hardly a sentence or a line indeed in Ignatius, that is not in spirit fully opposite to Puritanism, on the great question of the church. He has in his mind always the mystical order of the creed, according to which the fact of the Incarnation underlies in a real way the fact of the church, as the carrying out of the same wonder for faith.—In correspondence with the real union of divinity and humanity in Christ, his mystical body must have a real historical and visible being in the world as well as an invisible spiritual character, and this must of necessity carry along with it in such view the attributes of unity and catholicity, as the signature of its superhuman authority. Hence the stress laid on the hierarchy, as the bond, not from above, of that glorious *sacramentum unitatis* on which was felt to hang the virtue and value of all grace in the church besides. Hence the holy martyr's horror of all schism. Obedience to the church is, in his view, obedience to Christ; to be out of communion with the bishop, in rupture with the one altar he guards and represents, is to have no part at the same time in the kingdom of God. The unity must be somatic, as well as spiritual. To fall away from this bond, is taken to be a falling away to the same extent from the lively sense of the mystery of the incarnation, a species of Gnosticism which turned the flesh of the Son of God into a mere phantom, and so robbed the Gospel of its heavenly power. For those who resolve Christ in this way into a phantom or abstraction, according to Ignatius, make themselves in the end to be without either substance or strength; all true christian strength comes from an apprehension of the whole mystery here in view as something historically and enduringly real. With this agrees again, as all know, the teaching of Irenæus in the latter part of the second century, as it has come down to us, particularly in his celebrated work against heretics; and the same views substantially are presented to us also by Tertullian and Clement of Alexandria.

II. The contrary schemes of the church just noticed, involve with a sort of inward logical necessity different and contrary views also of the *ministry*, and of its relations to the body of the people. Puritanism makes the ministers of religion to be much like county or town officers, or sees in them at best only good religious counsellors and teachers, whom the people create for their own use and follow as far as to themselves may seem good. It spurns the whole idea of a divinely established hierarchy, drawing its rights and powers from heaven, and forming in its corporate character the bond of unity for the church, the ground of its perpetual stability, and the channel of all communications of grace to it from Him who is its glorified head. Every view of this sort runs counter to the democracy of the system, and does violence to its rationalism and common sense. It has no power constitutionally to believe in any really supernatural order reaching here below the time of the Apostles; and it must have accordingly the same guaranties for freedom precisely, which it is accustomed to ask and lean upon in the case of purely human and civil relations. Hence the vast account it makes of the popular element in all ecclesiastical interests and concerns, its zeal for the parity of the clergy, its deep-seated hostility to the idea of the priesthood, as well as to all pontifical allusions or associations, in any connection with the work of the Christian ministry.

But now how different from all such thinking, is the light in which the ministry is found to stand in the second century. We need not go into any minute examination of the ecclesiastical polity which then prevailed. The question is not primarily whether there were three orders of clergy, or two, or only one; whether the Bishops of Ignatius were diocesan in the modern sense, or simply parochial; but this rather, What relation did the overseership of the church bear to the mass of its members? And this, we say confidently, was neither Congregational *nor* Presbyterian, in the established sense of these distinctions at the present time. Let any one look into the writers already named, especially Ignatius and Ireneus, so as to catch at all their general tone and spirit, and he will feel it to be no better than burlesque, when Dr. Bacon allows himself to transfer to the scene of Smyrna or Lyons, in the second century, the picture he himself gives us of what he takes to be the repristination of the primitive church in this latter city in our own day.

The imagination of any such ecclesiastical republicanism, is completely foreign, we may say, from the whole spirit of this ancient period.—Only look at the way in which Ireneus speaks of the episcopate and the apostolical succession, as the grand bulwark of truth against all heresy and schism; not once or twice merely, but whenever the subject comes in his way, showing the view to be inseparably joined with the entire scheme of Christianity in his mind. * * * * * * Take this system of church government as we may, it is the very reverse of all such independency and popularity as are made to be the basis of ecclesiastical order in New England. Congregationalism lays no such stress on the episcopate or overseership of the church, regarded as an organic corporation, bound together always by a common centre, and having authority by unbroken tradition from the Apostles. And just as little have we here the type of modern Presbyterianism. The bishops of Ignatius, Polycarp, and Ireneus, however small may have been their charges, were not simply Presbyterian pastors. They have altogether a different look, and hold an entirely different relation to the people over whom they preside. Their rule is not indeed lordly, but neither is it simply representative and democratic; it is patriarchal rather, but at the same time an actual episcopate or oversight, derived from the chief Shepherd, at once supreme and self-sacrificing, in the full spirit of 1 Pet. v. 1–4. The order altogether is that of a hierarchy. The pastors are at the same time priests; and pontifical ideas fall in with their ministry easily and naturally from every side. The altar at which they serve is not merely a cold metaphor; and the sacrifice they offer upon it is mystical indeed, but nevertheless awfully and sublimely real. In one word, the system contains in element and germ at least the whole theory of the church that is more fully presented to us afterwards, in the writings of Cyprian and Augustine. There is no contradiction between the two schemes. The first flows over without any sort of violence or effort into the last; and becomes hard to understand, only when inquisitorial theorists put it to the rack, for the purpose of forcing from it a sense and voice which are not its own."

* This is well shown by that most profound and acute critic, Dr. *Richard Rothe*, in his work entitled "Die Anfange der christlichen Kirche," where the authority of these epistles, and the whole subject of the constitution of the early church, are handled in a truly masterly style.

From the John Bull of Nov. 17.

Proposed Increase of the Episcopate

As we cannot, of course, pretend to be in the secret of Lord JOHN RUSSELL's intentions towards the Church of England, like the *Daily News*, the intimation given by that journal that a large increase in the number of the Bishops, to the extent of somewhere about fifty new sees, "is under Lord JOHN RUSSELL's consideration," has taken us somewhat by surprise. Our contemporary does not condescend to inform us with whom the suggestion originated, whether with the Earl of SHAFTESBURY, or with Mr. C. J. COLQUHOUN, with Mr. HORSMAN or with Sir BENJAMIN HALL. It can hardly, we imagine, have found its way into the Cabinet of the Noble Lord from the Vicarage of East Brent; nor is it antecedently probable that the proposal emanates from his Grace of CANTERBURY, or from the Episcopal bench as a body. For aught we know it may be the spontaneous offspring of the Noble Premier's own brain, the fruit of his intense desire to devise some means by which he may, if not exactly cause the Church of England to approach nearer to what she was designed to be by her Divine founder, at least mould her to his own views and make her subservient to his own purposes.

Be this as it may, the fact asserted by our con

temporary, with whom we must leave the responsibility of the statement, that the Prime Minister has some thoughts of coming down to the House of Commons with a Reform Bill for the Church, as well as for the State, and that the former is to include among its provisions the creation of some fifty new Bishoprics, is quite sufficient to put Churchmen on the alert as to the nature of the boon said to be in prospect for them. The proverbial

Timeo Danaos et dona ferentes

was never more applicable than it would be to the project alleged to be entertained by the Noble Premier. We can easily conceive that during his cogitations as to the best method of swamping the more respectable and conservative elements of the electoral body, for the consolidation of Whig-Radical ascendancy, the thought may have presented itself to his Lordship's mind, that to swamp the Episcopate by the creation of some two or three score Bishops of his own selection, might be the most convenient method of satisfying the outcry for Church reform, rendering the demand for the revival of Convocation innocuous, and at the same time coming a good step nearer to his settled purpose, that of latitudinarianizing the Church of England. If half a hundred men of the stamp of Dean ELLIOTT could be raised to the Episcopate at one blow, the prayer of Churchmen for the revival of synodal action might then be granted with the most entire confidence that a representation of the Church so falsified would oppose no barrier to any designs upon the integrity of her doctrine and discipline. Lord JOHN RUSSELL is far-seeing enough to perceive that the demand for the restoration of the Church's proper legislature cannot be resisted much longer; and it is, therefore, far from unlikely that he is on the look out for the best means of rendering the attainment of that object utterly nugatory.

But while we give his Lordship credit for sufficient ingenuity to have conceived such a scheme, or having readily discerned the advantages he might derive from it, supposing it to have been suggested to him by others, we can hardly impute to him so great an absence of all discernment as to imagine that such a measure could be brought forward without provoking the most violent opposition, or carried into effect without causing a most extensive and calamitous disruption in the Church. As it is, Churchmen are by no means satisfied with the manner in which vacancies in the Episcopate are filled up. On the contrary, there is a feeling of deep dissatisfaction pervading the Church on this subject, a feeling which is not directed against the original right of the Crown in the appointment of Bishops, but against the exercise of that right by a political Minister, in a manner gratuitously, nay intentionally, offensive to the Church, and against the tyrannical suppression of the *veto* assigned to the Church in the process of Episcopal Confirmation. It is, in fact, Lord JOHN RUSSELL himself, it is the contemptuous and hostile attitude which he has assumed towards the Church, on more than one occasion, in this exercise of the Royal Supremacy, that has forced upon Churchmen the consideration of the conditions by which the right of the Crown to nominate to the Episcopal office ought to be surrounded, in order to secure the Church against the prostitution of her highest Office to purposes subversive of her character and of her very faith. The perception of this danger is not confined to one school of theologians in the Church: it is common to all thoughtful Churchmen, to all who are not prepared to hold their faith, or, it may happen, to deny it, at the bidding of the creature and puppet of a Whig-Radical majority in the House of Commons.

If, then, there is this strong feeling against the excessive power now wielded by the Prime Minister in the filling up of occasional vacancies on the Episcopal bench, what would be the consequence of a proposal to create fifty new sees, to be disposed of by him at his pleasure? We hesitate not to say, that if Lord JOHN RUSSELL is violently bent upon raising a storm in the Church of England, he can take no better course to effect this object than to offer to the Church an increase of her Episcopate, and the restoration of her synodal action, at the price of her accepting at his hands a batch of new Russellite Bishops. That a large increase of the Episcopate is urgently wanted in order to render the Church truly efficient, is the opinion of Churchmen of all shades of opinion, and we have often contended for it. But if such a measure is to be acceptable, and truly beneficial, to the Church, it must be preceded by provisions which shall afford a guarantee for the selection of proper persons. These provisions and the arrangements necessary to secure the harmonious action of the new Bishops, who would not be Peers of Parliament, with the occupants of the present sees which have Baronial rights annexed to them, are matters with which, we apprehend, the House of Commons is hardly competent to deal. So great an alteration in the internal organization of the Church cannot with safety be effected, otherwise than with the concurrence of the regular Church legislature, and the first step to be taken with a view of this or any other improvement in the Church, is the revival of her synodal functions,—the restoration of her Convocation to life and action.

Evidence of Popish Miracles.

Singularly enough, at the precise moment when the "Very Reverend the Father Superior" of the Oratorians, endeavors, in his correspondence with "his dear Lord" the Bishop of Norwich, to persuade the British public that the Church of Rome does not "impose" belief in her miraculous legends on any one, but leaves them to the "private judgment" of her members, an official document appears of the *Univers*, which places that question in a totally different light. Our readers may possibly remember that some years ago two children, described as "shepherd and shepherdess" at La Salette, in the Diocese of Grenoble, gave out that the Virgin Mary had miraculously appeared to them. The alleged vision imparted a sanctity in the popular mind to the spot where it was said to have taken place; pilgrimages, *novenas*, and other superstitious practices were set on foot; the pretended visit of the "Queen of Heaven" proved a source of profit, more substantial than the vision itself, to the Clergy, as well as to the innkeepers, of La Salette, and shed a lustre upon the whole diocese in the eyes of "the Catholic world." Envy, however, is sleepless,—even more vigilant, at times, than the love of truth; and so, whether from the former or the latter motive, it came to pass that the *Cure* of Ars, another parish in the same Diocese, publicly impugned the truth of the alleged miracle.—According to his account of the matter the whole story was a fabrication, the "shepherd and shepherdess" having agreed together to perpetrate a religious hoax. "*Ils se sont entendus pour tromper le public,*" are the words of the repudiating *Cure*, who maintains that the "shepherd" has confessed as much. The counter-sensation which this announcement created among both the "faithful" and the unbelievers, was, not unnaturally, highly displeasing to the "ecclesiastical authority" of the diocese, no less than the *Cure* whose parish the Virgin had honored with a visit; and as the controversy was taken up by the public press, the Bishop of Grenoble instructed, about a month ago, his Vicar-General, the Abbe Rousselot, to give a public contradiction to the "declamations and malevolent insinuations made in the journals against the event of La Salette." This contradiction was, in somewhat peremptory language, as follows:—

"1. The shepherd of La Salette has not ceased to oppose the most formal denial to the assertions of the Cure of Ars.

"2. The shepherdess has not ceased to protest against the pretended retractation, ascribed to her companion.

"His Lordship the Bishop of Grenoble, and several other Bishops, who have had occasion specially to occupy themselves with this incident, still consider it certain that the two children did not agree together to deceive the public.

"To have stated thus much, may suffice, until his Lordship the Bishop shall pronounce on the important event of La Salette. When the proper moment shall have arrived nothing shall hinder his Lordship from discharging his duty."

In the thirteenth or fourteenth century this manifesto might have availed to stifle discussion, and to afford the "*event*" an opportunity of ripening, by lapse of time, into a miracle, "the evidence of which" it might be "impossible to withstand." But in the nineteenth century, under a Republican Government, the "faithful" and others in France are not so easily satisfied, when once their curiosity is aroused, or their passions are brought into play. Accordingly the controversy continued to rage in spite of the positive statements of the Abbe Rousselot, to the great scandal of the Bishop of Grenoble, who has at length been induced to interpose his immediate authority in the dispute, by issuing a circular to the clergy of his district to the following effect:

"Grenoble, Oct. 10th, 1851.

"M. le *Cure*.—I regret in common with all my clergy, the disputes which have arisen on the subject of La Salette. These discussions by the press divide the Priests, scandalize the Faithful, and injure the welfare of souls, which we cannot promote except in union and peace. They are besides on the part of a Priest, an infringement of my authority. Each one doubtless, may address to his Bishop his views and protests; but the Bishop alone has the right of pronouncing on religious questions. I think, therefore, that it is my duty to interfere, and to put an end to these discussions; and I hereby expressly prohibit all the Priests of my diocese from all publications on the subject, direct or indirect, without being authorized by me.

"I greet you very affectionately in the Lord,

"PHILIBERT, Bishop of Grenoble."

We presume that in the "Catholic" Church, which, we are so constantly told, is exempt from the inconvenient "variations" by which Protestants are afflicted, the discipline of the diocese of Birmingham in no way differs from that of the diocese of Grenoble, on so vital a point as the right of an individual, be he priest or layman, to form his own "private judgment" upon the evidence in support of an "ecclesiastical miracle," or, as it is termed while yet in an embryonic state, in the womb of the "ecclesiastical authority," an "*event*." It is true that the Bishop of Grenoble does not deny the right of his priests to state their "views," and to send in their "protests;" but they have no right to "pronounce" upon the question. That right belongs to "the Bishop alone," who will accordingly, when the proper moment shall have arrived, "pronounce" whether the "*event*" of La Salette is an ecclesiastical hoax, or an "ecclesiastical miracle." This being the real state of the case, we cannot but wonder at the confidence with which Dr. Newman ventures to assert that what he "holds in common with all Catholics," is only "the general belief that the miraculous gift has never left the Church since the time of the Apostles," while the belief "that certain reputed miracles are real instances of its exhibition," is a matter entirely for "his own private judgment, which he imposes on no one." He imposes on no one! But if Philibert, Bishop of Grenoble, is not speaking altogether without book, that belief may be "imposed" on Dr. Newman himself by the "Lord Bishop of Birmingham." It is evident, therefore, that in resorting to this line of argument, the Father Superior of the Oratorians has exercised one of the cardinal virtues of the Church which claims him for her own, the pious practice, namely of lying "*ad majorem Dei Gloriam.*" It is for the purpose of throwing dust into the eyes of "his dear Lord" of Norwich, and of the British public in general, that Dr. Newman has for the nonce admitted that Protestant ogre, "private judgment," within the Popish sanctuary, which, as he tells us, is "all hung round with miracles." On the "cloak" of this pretence, he has attempted to "sail across the sea" of this ugly controversy; and it is truly unfortunate for him and for his own prospects of canonization, that the squall from Grenoble should have swept across the channel at so critical a moment.—*John Bull.*

Communications.

For the Churchman.

Bishops and their Titles.

To the Editor of the Cuurchman:

DEAR SIR, Permit me to call your attention to some remarks made in one of his recent numbers by the Editor of the "Scottish Magazine." The circumstance which called them forth is this: the Editor is in the habit of styling the Bishops of the Scotch Catholic Church "Lord Bishop;" for this he is taken to account by a correspondent writing from Cambridge, England, on the ground that the Scotch Bishops hold no temporal baronies. The following is the Editor's consistent reply:—

"We have given a place to this letter, though we do not agree with the main portion of its contents. We do not consider that the ecclesiastical titles, Lord and Lordship have anything to do with baronies or fiefs. In England a few, and only a few, we believe about half a dozen of the Bishops are temporal barons. The rest are not, and none of the Colonial Bishops have any such claim to the titles always given them. We give the title to our Bishops, because it belongs by the voice of the Catholic Church to their *office*. One Bishop is as much as another a Lord in the Christian Church, though not in the temporal kingdom, and by all Christians ought to be so recognized. Some of them, from false modesty, may repudiate the title, but this they have no right to do, and can neither destroy the claim of their order to our reverence nor our obligation to render it. The title was always given in the Primitive Church, and that is a sufficient reason with us for its being continued. The Episcopate is already too little esteemed, and it is not for us to rob it of even any outward mark of respect.—[EDITOR SCOT. MAGAZINE.]"

These sentiments, my dear Sir, I do most cordially commend to the earnest consideration of yourself and the rest of our brethren and Fathers in the American Church. Most true is it that "the Episcopate is already too little esteemed;" and if the revival or continuance of even a title to which they have a holy claim, would in any degree tend to increase that esteem and reverence, surely it should be done; although the mistaken amongst the faithful may at first doubt, and the false disciple and the open foe may sneer.

It is no part of Divine philosophy to despise what some may be pleased to call trifles. He who commanded that at the *name* of Jesus every knee should bow, and who hath enjoined bodily kneeling as a part of ordinary worship, cannot be either Himself indifferent to the reverence implied in such acts, nor can He have constituted us so as to be unaffected by them. In fact nothing can be a trifle which tends in any measure to increase our reverence for God and the things of God. It is not for the sake of the Bishops themselves that we would recommend the use of the title in question, but because the honor of the Incarnate Head of the Church, and a right spiritual tone on the part of His people are, as we conceive, deeply concerned therein.

1. The honor of the God-Man is concerned in Bishops *as His chief Vice-gerents*, being treated with all honor. We style them "Right Reverend Fathers" because they share in the highest degree the priestly and pastoral office with their Divine Master; but has not JESUS also a *kingly* office? And whatever may be the case with the nations of the earth, is not the Church at least bound fully to acknowledge and implicitly to bow before His Kingly power and authority? But to whom in the Church on earth at all events when unconnected with the Stote, is this kingly authority to reprove, rebuke, and comfort, in a word, to rule and govern His people but to His Bishops?—hence the honor of Christ seems to require that as they bear His sacerdotal and pastoral title of "priest" and "father," so they shall also bear, to his honor and glory—His princely title of "Lord."

2. But we ask it, in order to the spiritual profit of Christ's members. In this day of haughty self-reliance and wilful self-government, no means, however small, should be left untried of impressing upon their consciences and *affections*, that Christ is no less their King in *every* affair of life, than the prophet and priest of their souls; and how can this be better done than by continually reminding them of the spiritually princely office which for His sake His chief overseers bear, and this the titles of lord and lordship would of course tend to do.

But the good of the Church also requires on the part both of the people and of their ordinary pastors, a deeper reverence and a more humble submission to the spiritual *authority*, as well as to the "godly monitions" of their Bishops, than in this day is usually found; and this the titles in question would in their humble degree tend to produce. I remain, truly yours,

A CATHOLIC.

Diocese of Toronto, Dec. 8, 1851.

We have inserted the above to oblige our much esteemed correspondent, though we cannot view the subject in his light. In Scotland as well as the Colonies, courtesy and usage may dictate the propriety of putting the Bishops in those countries on the same footing as the English and Irish prelates, by addressing them as "*my Lord*," and "the Lord Bishop" of such a place. Here however, where such titles are unknown, the *genius loci* would make such an assumption, ridiculous, if no worse. Nor do we agree in the opinion that such a title was customary in the primitive Church. S. Ignatius addresses his Epistle to S. Polycarp, simply to "Polycarp the Bishop." St. Cyprian writes to Cornelius, Bishop of Rome, in simple brevity, "*Cyprianus Cornelio salutem*," and styles him merely "Frater carissime." In the same way he writes to other Bishops. St. Ambrose does address sundry Bishops as *Domini Fratres*, but *Domini* need not mean more than Sirs, in the same way as the Greek Κύριοι. St. Jerome in his Epistle to S. Augustine, does lay on titles pretty thick, and *Domino* among the number, but that was 400 years after Christ, and is not an irresistible precedent. We think that habit and education have more influence in this matter than the voice of antiquity.—ED. CH'N

For the Churchman.

Curiosities of Religious Advertising.

MR. EDITOR:

The singular methods resorted to by dissenting preachers to gain attention and draw a congregation have often been adverted to. I have before me some specimens of the kind, all taken from a single paper, and in close juxta-position, which are of so singular a character that I think it may do good to have them inserted in your columns. The advertising of preachers with epithets and many laudations is bad enough; but when the evil proceeds to the shocking extent evidenced in some of the extracts, I think the truly Christian mind must be deeply pained, and the voice of the Protester be loudly raised in opposition to such doings. I give the advertisements just as they stand, except the names of the preacher and of the building. SEARCH.

☞ THE SERMON PREACHED by Rev. ——, in the —— Baptist Church last Sabbath evening, on the Coming of KOSSUTH, used as illustrative of the second coming of Christ, will, by special request, be repeated in the same place TO-MORROW EVENING, at 7½ o'clock.

☞ ON LORD'S DAY EVENING NEXT, (D. V.) the Pastor of —— CHURCH, (between Spring and Prince streets,) will preach a Sermon on Rom. ix. 18, sometimes quoted, "If I am to be saved, I shall be, and if to be damned, I shall be, and what shall I do?"

☞ KOSSUTH!—The Rev. —— will deliver a discourse in the —— Baptist Church, on the 14th inst., on the theme, "KOSSUTH, God's man for the times." Services at 3 P. M.

☞ THE GREAT BANQUET.—The meek and lowly followers of Jesus are informed that there is a feast of fat things and wines on the lees prepared for them in Mount Zion. Preaching by the Prophet TO-MORROW MORNING, AFTERNOON, and EVENING, at No. 163 Bowery. Seats Free.

THE CHURCHMAN.

NEW-YORK, SATURDAY, DEC. 20, 1851.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to nearly all in arrear, and that the remainder will soon be dispatched. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Oct. 20, 1851.

Ruth Churchill and Unbaptized Infants.

Our brief notice of the above little book has called forth the following remarks of the Episcopal Recorder in the paper of last week:—

The Editor of the Churchman, in noticing a work entitled Ruth Churchill, or the True Protestant, says, "the authoress boldly asserts that unbaptized children, not having committed actual, sin are undoubtedly saved." Will our contemporary boldly deny the truth of this assertion, and point us to those portions of God's word, which, in his opinion, sustain a doctrine so horrible as that which the denial involves?

The Editor of the *Recorder* has omitted a portion of the sentence connected with the above quotation, viz. "which was one of the propositions of Pelagius." It is somewhat singular to find a professed Evangelical adopting the view of that notorious heretic,—a view which was condemned by the Church Catholic of that day without a dissenting voice. We have here another proof of the coincidence of the modern Genevan school with the heresies of early times, especially those relating to the Person and Incarnation of our Lord, and the efficacy of the Sacraments.

Pelagius, as is well known, denied the existence of original sin, i. e., the "fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam," and maintained that *actual sin* alone rendered him obnoxious to God's wrath and displeasure, that the sin of Adam hurt himself only, and not mankind: and "*that infants, though they be not baptized, have eternal life.*" At the Council of Diospolis in Palestine (A. D. 415) attended by 14 Eastern Bishops, he was compelled to anathematise these opinions, but did so in a deceptive and fraudulent sense, and imposed on the godly simplicity of the prelates. He, it appears, subsequently re-affirmed them in his books on Free-will, and was as far as they are concerned, thoroughly refuted by St. Augustine. His tenets were subsequently condemned in the General Council of Ephesus, A. D. 431.

It was rather surprising then to find in a work entitled "THE TRUE PROTESTANT," the bold avowal, "I certainly do believe that infants of tender age, who cannot have committed actual sin, are saved without baptism." If this had been the expression of a pious trust, or wish, or hope, that such might obtain mercy through Christ, without detracting from the blessedness of those who are baptized, we should have taken no exception. We too hope and pray that such may obtain eternal life, by the Saviour's merits, though the fact itself be shrouded in uncertainty. But the heroine in the Virginia *novellette* settles the point by a flippant and shallow exposition of the 27th article, and then proceeds to talk about the powers of the Church and the claims of the Priesthood in reference to the administration and the necessity of baptism, in a spirit and manner which show what inadequate ideas she has of the greatness of the privilege of receiving it. There is a show of distinguishing between those infants who receive it not through *necessity*, and those who receive it not through the *carelessness* or *unbelief* of their parents; and if the *Episcopal Recorder* approves of the distinction, he is welcome to do so. But then he must not talk of the "*horrible consequences* of the denial," because some infants in that view suffer the loss of salvation through the fault of others; while we *hope* that *all* such may be saved, though to affirm it positively in face of the Church's decision would be an unwarrantable boldness: such boldness as we have rebuked in the book before us.

It is a wonderful species of logic which requires us to prove the negative of the proposition: we opine the *onus probandi* lies on the other side. Still we have no objection to call the editor's attention to the fact that he declares that negative, virtually, every time that he administers infant baptism. For thus he addresses the congregation at the opening of the service:—

"Dearly beloved, forasmuch as *all men are conceived and born in sin*; and our Saviour CHRIST saith *none can enter into the kingdom of* GOD except he be *regenerate* and *born anew of water* and of the HOLY GHOST; I beseech you to call upon God the Father through our Lord Jesus Christ, that of His bounteous mercy He will grant to this child that which *by nature he cannot* have, that he may be baptized with water and the HOLY GHOST, and received into CHRIST'S Holy Church, and be made a living member of the same."

Here the Church explicitly declares by what authority and for what purpose she administers the sacrament, and its great necessity and benefit. She does not on the one hand exceed, nor on the other fall short of her Lord's requirements. She boldly declares "it is certain by God's Word that those infants, who are baptized and die without actual sin, are undoubtedly saved:" she does not attempt presumptuously to define what is the state of those not baptized, nor limit the mercy of their Lord and Saviour.

It cannot but be obvious that the low views of the grace of Baptism, too generally prevalent, are producing a general neglect of its administration to infants, among dissenters and in some portions of our own Church, and that opinions such as those upon which we have animadverted, must not be allowed to pass unrebuked. The very thought or supposition that by the neglect or delay of the parents, great injury may result to the spiritual welfare of the child, should lead them to comply dutifully with the directions of the Church. She ordains in the Rubrics before the Private Baptismal office, "The Minister of every Parish shall often admonish the people that they defer not the baptism of their children, longer than the first or second Sunday next after their birth, or other holy day falling between, unless upon a great and reasonable cause."

"And also they shall warn them that without like *great cause and necessity, they procure not their children* to be *baptized at home* in their houses.

They should also read the excellent *Homily on Salvation*, in which it is declared, "Infants, *being baptized* and *dying in their infancy*, are by this sacrifice, washed from their sins, brought to God's favor, and made his children and inheritors of His Kingdom of Heaven." It affirms nothing respecting the state of those who die without the sacrament; it neither presumes definitively to extend the mercy of God to those who are without His covenant, nor on the other hand to limit His mercy and annex it exclusively to the sacraments instituted by Christ, *generally necessary to salvation*. Yet in this life we see children made responsible in some degree for the faults, the sins, and the crimes of their parents; and we may not rashly decide that those who neglect the duty of bringing their children to the baptismal font may do so with impunity, or that those left unbaptized are in the same position precisely with those who have been regenerated according to Christ's Holy Institution and received the washing away of the stain of original sin.

N. Y. Association for Improving the Condition of the Poor.

The Annual Report for 1851 of this valuable Institution, is now before the public. It shows the utmost diligence on the part of those charged with the conduct of its affairs, and a vast amount of good effected and misery relieved. The following tabular statement will give an idea of the great industry exhibited by its officers and district visiters, and the large extent of the operations of the Society.

The following is a tabular exhibit of the Monthly District Returns, from November 1st, 1850, to November 1st, 1851:

1850–51.	Number of Families Relieved.	Number of Persons Relieved.	Number of Visits.
November,	801	3,088	1,215
December,	2,167	8,158	3,072
January,	3,643	14,293	5,312
February,	3,838	15,147	4,811
March,	3,021	12,000	3,485
April,	1,463	5,849	1,587
May,	462	1,837	596
June,	265	1,060	292
July,	192	768	201
August,	241	964	352
September,	389	1,556	489
October,	548	2,192	864

Disbursements during the year ending Oct. 31st,	$33,656 95
Receipts for the same period,	32,327 31
Balance due the Treasurer,	$1,329 64

Another District has been formed to correspond with the Division of the 16th Ward, numbered as the Twentieth, and is divided into 16 sections. The whole number now is 324.

The most prominent duties to which the attention of the Board has been directed are—

1. *The exercise of increased discrimination in giving relief.* The number of habitual dependents is less by 325 families, containing 1260 persons, than in 1850. This is owing to the sound discrimination exercised by the visitors, and to the urging upon all the able bodied poor, suffering for employment, to seek it in the vast inland country.

2. *More decisive measures have been adopted in reference to the debased poor.*

3. *Special efforts have been made to establish an organized system to benefit the children of the poor.*

An Institution has been legally incorporated called the "New York *Juvenile Asylum*, and will soon commence its labors under favorable auspices.

4. *More hasbeen done for the permanent relief of the indigent sick than in former years.* A new Dispensary has been founded in the N. E. part of the city —by the title of "the Demilt Dispensary," and one is to be founded in the N. W. part also when funds have been procured.

5. *Special efforts have been made to diffuse sound practical views in respect to the nature and objects of this charity.* We shall give some extracts next week.

We have received from the author through Messrs. Putnam & Co., "LETTERS ON CHURCH MATTERS," by D. C. L., in 2 vols., 8vo. They are a collection of articles under that signature, which appeared in the *London Morning Chronicle* at various times from January, 1850 to June, 1851; are written with much force and spirit, and evidence the character of a decided and well informed member of the Anglican Church. The question of the Restoration of Convocation, the Ecclesiastical Titles Bill, the pernicious measures of the Cabinet, in reference to the Church, and the Erastian spirit prevalent in some high quarters are in turn discussed most ably and satisfactorily. It would be a happy thing were all influential laymen possessed of the same sound Church principles, in theory and as able and willing to exemplify them in practice. We return our cordial acknowledgments to the author for this acceptable compliment.

The *Episcopal Recorder* announces in reply to our correspondent on the Staunton Church affair, that the Bishop of Delaware has a statement in preparation which will shortly appear.

Foreign Intelligence.

The *Niagara* has arrived at Boston since our last.

A long bill is before a Committee of the Assembly, providing for the "responsibility" and impeachments of the President and his advisers in certain cases. Its fate is very uncertain. The position of the President seems to have been strengthened by the late attacks, but the state of things is "mighty uncertain."

The prizes adjudged at the World's Fair to French competitors. were delivered on the 25th ult., after a speech by the President, which was well received. Baron C. Dupin read a long report complaining that justice had not been done in some instances.

The new King of Hanover has dismissed the Cabinet of his Father, and formed a new ministry, which betokens a change of policy.

The Russians have sustained a heavy defeat from the Circassians near Derbend, and lost all their artillery, 28 guns.

The Archbishop of Canterbury has returned a very tart reply to the address of 220 Clergymen of the Diocese of Exeter, telling them that he "protests against the unwarranted assumption which it contains, that in the judgment of our Church such orders are invalid."

Dr. Jackson, the Bishop elect of Lyttleton, New Zealand, declines to accept on the score of his lady's health. It is rumored that the Rev. Dr. Rowley, Dean of the Canterbury Settlement, will be appointed to the office, and that the Bishops of Sydney, New Zealand, and Melbourne, will be empowered to consecrate.

Mr. Ramshay the County Judge at Liverpool, who had made himself notorious by his folly and assumption while on the bench, has been removed, and Mr Pollock appointed in his place.

A rule for a criminal information has been granted against Dr. Newman, for a libel on Dr. Achilli. An attempt to put the case off till Easter was defeated, as Dr. Newman could name no witnesses whose testimony was essential, and did not swear to his belief of the truth of the charges. The trial is to come on some time in January next. The Doctor has at length been substituted in place of his publishers as the responsible party.

Archdeacon Denison has announced that at the next meeting of the National Society a motion will be proposed to show plainly that the Society is not committed to the course which Mr. Girdlestone and others have endeavored. and are still endeavoring to pursue. We must say that the reply of the Secretary of the Society to a letter from the Archdeacon, which will be found in another column, is not calculated to increase the confidence of Churchmen in the Executive of the Society. We have for a long time feared that the "Rule" of the Society, respecting the Catechism, was in danger of having exceptions made to it, and we wish that the Committee had taken this opportunity of allaying such fears, and showing the Manchester Educationists that they have no ground for hoping for any co-operation from the Society in their endeavors to persuade the Clergy that they may take a part in training children in other ways than that one way marked out by the Church—and which the Clergy have not only vowed to follow exclusively, themselves, but which they publicly enjoin the Sponsors of every baptized child as a most solemn duty.—*English Churchman.*

On All Saints Day, the anniversary of the consecration of the parish Church of Harrow Weald, the Bishop of London honored the quiet and happy little village with a visit, taking a part in the morning service, preaching, and officiating at the holy communion, and afterwards inspecting the schools and dining at St Andrew's College. The congregation in Church was large, and chiefly composed of the poor and the inmates of the colleges and schools. After the morning service his lordship proceeded to the schools, which are exceedingly numerous, both girlsand boys, and in excellent condition, and thence to the Agricultural and St. Andrew's Colleges. The Bishop made a short address to the poor people and scholars assembled at their holiday feast at these various institutions, urging them to be thankful for the many temporal blessings they enjoyed, and recommending them to seek with increasing diligence the "bread of life." The Bishop afterwards honored the scholars at St. Andrew's by partaking of their dinner with them; the college being very prettily adorned with the flowers of the season, as we understood, by the scholars themselves. The visit of the Bishop was quite of a private character, as not more than two or three of the neighboring clery and three personal friends of Mr. Monro's met him; and it must have been highly gratifying to all present to witness the interest taken by the Bishop in the work going on at Harrow Weald. To have seen him standing among the poor inhabitants of a country parish inquiring into their welfare, and sympathising with their humble need, must have reminded many present of the happy scenes of more primitive days.—*Toronto Church.*

THE BISHOP OF MANCHESTER'S CHARGE.—A passage in the recent charge of the Bishop of Manchester, in which his Lordship asserted that the Church of England, "in the 55th Canon, enjoined the people to pray for the Churches of England, Scotland, and Ireland, although the Church was then, in 1604, as now, Presbyterian, and Episcopacy was not as yet established," has given rise to the following observations from Archdeacon Churton:—

The Church of Scotland, in 1604, was about as much Presbyterian as the Diocese of Manchester was in 1848, during the interregnum before the consecration of its present learned and moderate Prelate. As early as 1598, if not earlier, an Act of the Scottish Parliament had secured to the Bishops or other ecclesiastical Prelates to be nominated by the King, their seats and voices in Parliament. Before 1600 there appear to have been Bishops nominated to the Sees of Aberdeen, Argyle, Dunkeld, Brechin, and Dumblane; and David Lindsay and George Gladstone were in that year nominated respectively to the sees of Ross and Caithness. True, these Bishops designate were not consecrated till a few years later; but when the law of the land had recognized their estate, and the men were known and appointed, it appears to me to be a verbal shuffle, and something more (unintentional, of course), to say that the Church of Scotland "was then, as now, Presbyterian."

Another passage in the some Charge, to the following effect,—

At the restoration of Episcopacy the Scotch Prelates designate were consecrated without Episcopal ordination; and, although after the restoration in 1662 the Scottish Bishops then consecrated submitted to Episcopal ordination as Deacons and Priests, yet we find that soon after their arrival in Scotland, in the same year, six other Bishops were consecrated by them who were not ordained Priests and Deacons—

has elicited a letter from Trinity College, Glenalmond, which appears in the *Guardian*, in which, among other passages bearing on the question, the following are quoted, in correction of the Bishop's statement:—

In reference to the consecration of Spottiswoode, Lamb and Hamilton (in December, 1610), Archbishop Bancroft is represented as arguing—"that there was no such necessity of receiving the order of priesthood, but that Episcopal consecrations might be given without it, as might have been exemplified in the cases of Ambrose and Nectarius, of which the first was made Archbishop of Millain [Milan], and the other Patriarch of Constantinople, without receiving any intermediate orders, whether of Priest, Deacon, or any other (if there were any other) at that time in the Church."—*Heylin's History of the Presbyterians*, lib. xi., sec. 24.

With regard to nine other Bishops consecrated by these three in the following year Lawson says:—"It is commonly stated that all the above Bishops were mere Presbyterian Ministers, but such is not the case. They had been ordained by the Bishops of the Spottiswoode succession, and were in holy orders as Deacons and Presbyters. It is undeniable that many of the most violent Covenanters, such as Henderson, Baillie, Dickson, and others, were similarly situated; for previous to 1638, all the parochial Clergy of Scotland were Episcopally ordained, collated, and inducted by the Bishops of the respective dioceses."—(*Episcopal Church of Scotland, from the Reformation to the Revolution, p. 718.*)—*John Bull.*

ARCHDEACONRY OF TOTNES.—*The Ordination Question.*—the meeting of the Archdeaconry of Totnes took place, pursuant to requisition, on Thursday week. Fifteen of the Clergy, headed by the Rev. J. Hatchard, had previously addressed the Archdeacon, lamenting his compliance with the requisition, on the ground that any expression of opinion on the question is unnecessary, that a system of continued agitation is highly prejudicial to the interests of the Church, and that the repeated attacks which are made upon the Archbishop of Canterbury, our ecclesiastical head, are most unseemly and undutiful.

These fifteen Clergymen were absent from the meeting, as was the Archdeacon himself, on account of his advanced age. The number of clergy present was forty-three, and by them an address of the Bishop of the diocese, proposed by the Rev. Prebendary Oxenham, was unanimously adopted. After stating that the address relative to the correspondence between the Archbishop of Canterbury and Mr. Gawthorne has become the more necessary in consequence of a subsequent correspondence between his Grace and Sir W. T. Blomefield, the address thus proceeds:—

While we are far from thinking that anything short of a formal decision of our Church can change her doctrine, or ought to be taken as its authoritative exponent, it is yet plain that any unsoundness of belief supposed to prevail among her members, and especially among her ministers, must tend to shake men's allegiance to her as a true portion of the Church Catholic; and we feel that the whole correspondence referred to, if allowed to pass unnoticed, may lead to the conclusion that the vast majority of the Clergy of the Church of England look upon Episcopal ordination as a matter of comparative indifference.

We, for our parts, do not by any means so regard it, but, on the contrary, firmly believe that Episcopacy is of Divine institution, proved to be so from holy Scripture, and maintained as such by the Church from the beginning; and therefore that it may not at the will of man be dispensed with.—Neither for 1,500 years did any considerable body of Christians whatsoever call in question this necessity of Episcopal ordination.

Accordingly, we are anxious to testify to your Lordship, as our spiritual Father in God, our deep thankfulness that we possess in the Bishops of the English communion those who undoubtedly inherit the apostolical commission by continued Episcopal consecration.—*Ibid.*

DECLARATION ON THE SUPREMACY QUESTION.—The following declaration, signed by 3,100 Clergymen, is about to be presented to the Archbishop of Canterbury:—

We, the undersigned Clergy of the Church of England, viewing with surprise and concern the attempts made by parties holding office in the Church to invalidate and nullify the judgment recently delivered by the Sovereign, as "Supreme Governor of this realm, as well in all spiritual or ecclesiastical things or causes as temporal," by the advice of the Privy Council and the Primates of the Church, in the case of "Gorham *v.* the Bishop of Exeter," hereby testify our thankfulness for the judgment so delivered; and feel ourselves called upon, under present circumstances (*whether holding, or not the view which called forth the judgment*), humbly to state our conviction, that it was a wise and just sentence, in accordance with the principles of the Church of England.

And we respectfully, but firmly, protest against any attempt, from whatever quarter it may proceed, to bring into contempt a judgment so issued; and to charge with false teaching, and discredit with their flocks, those whose doctrine has been pronounced by that judgment to be "not contrary or repugnant to the declared doctrine of the Church of England."

Such attempts we hold to be equivalent to the enforcement of a standard of doctrine in our Church, by unauthorized individuals, opposed to that established by its supreme authority, and, consequently, to be irreconcilable with the first principles of all Church polity, and necessarily to lead to a state of disorder, strife, and confusion in the Church.—*Ibid.*

Alas for Erastianism!—ED. CH'N.

LEEDS RURAL DEANERY.—The ruri-decanal Chapter, at Leeds, has adopted the report of a Committee previously appointed, and named a deputation to present the report to the Bishop of Ripon for consideration, with a request that his Lordship would favor the Chapter with his sentiments thereon. The topics touched upon in the report are certain modifications proposed in the order of the Church services, the question of street-preaching, and the revival of the diaconate. On this subject the report says:—

They think that if great care were used to ascertain the qualifications of candidates, it would not only be practicable, but prove an incalculable blessing to the Church to admit to Deacon's orders men continuing in their callings, above thirty years of age, married, and able to show at the time of their ordination that they were in independent circumstances, or that for three years previously they had maintained themselves and their families by their professional exertions. They ought to be chosen men; not novices in any sense, but men proved in the trial of life, and so brought to think soberly of themselves and to know their own mind. Such Ministers in no case to receive stipends, and not to be ordained to the Priesthood unless they shall have remained Deacons for perhaps three years, or a longer time, at the discretion of the Bishop; and unless, further, they shall have attained the present standard of competency in learning, and attest the sincerity of their desire and motive by the sacrifice of their temporal vocations. Under restrictions of this kind, such as the practical wisdom of our spiritual rulers would not fail to suggest, your Committee think that this plan might be safely introduced; and they dare scarcely express the degree in which they believe that, under the blessing of the Holy Spirit, it would promote the interests of pure and undefiled religion throughout the land.—*Ibid.*

PERVERSION TO DISSENT.—The Rev. Mr. Cuffe is reported to have seceded from the Established Church to the Huntingdonians, on the ground "that the charcacter of the laws by which the Church is governed are, in his view, unjust in principle, and restrictive in operation;" and that "the unhallowed union of Church and State is a barrier to true religion."—*Ibid.*

New Publications.

The 3d volume of the LIFE OF DR. CHALMERS, by *Dr. Hanna*, (Harpers) has appeared. It extends from the year 1823 to 1833, and contains many points of interest. The subject has grown in the author's hands and he finds another volume will be necessary to complete the work.

THE OLD GUARD OF NAPOLEON, by *J. T. Headley*, (C. Scribner) is a well printed book, and gives a rapid sketch of the origin, progress, and final fortunes of that celebrated body of warriors. We are afraid that the author is not a reliable authority in military matters, after reading his account of the battle of Waterloo.

A NEW METHOD of learning the FRENCH LANGUAGE, by Louis Fasquelle, LL. D., Prof. of Modern Languages in the University of Michigan, (M. Newman & Co., N. Y.) consists of two parts—the first containing 100 Practical Lessons—the second the principles of the Grammar—with reading lessons. It has been the object of the author to unite

in due proportions both theory and practice, and supply a want long felt in his experience as a teacher. It appears well arranged; clear in its method, explicit in instruction, and to combine many features highly advantageous for the student.

The Harmony of Prophecy, or Scriptural Illustrations of the Apocalypse, by Rev. A. Keith, D. D., (Harpers)—is a stout 12mo. of 430 pages devoted to the examination of this exciting subject. The Doctor has devoted much time to its consideration, and displayed much industry; he advocates the *literal* interpretation, and while he denounces the "private judgment" of other writers is exceedingly confident of his own. Parallel passages, so called, are put in juxta-position from every part of the sacred volume, but we must say that in many cases the relation seems to us more apparent than real, and the conclusions not to be relied upon.

The Fall of Poland, by L. C. Saxton, (C. Scribner) 2 vols., pp. 563, and 624. "Containing an analytical and Philosophical account of the causes which conspired in the Ruin of that Nation, together with a history of the country from its origin."

Mr. Saxton has devoted much research and thought upon his highly interesting theme, and writes with great spirit and enthusiasm. The history of the country from its rude original to the final partition and incorporation with Russia and other powers, is given in different parts of the volumes, and the nature of the sovereignty and the constituent features of the National Diets—the character of the representation, the faults inherent in the system,—the Literature and Society—religion and manners—are all dwelt upon at considerable length and with much ability. We do not think, however, that the "unities" mentioned in the preface have been felicitously preserved; it would perhaps have been better to give the history continuously in the first place, and then enlarge upon the causes of the final catastrophe. Under the present plan, snatches of history being given in each chapter, repetition is unavoidable, while the mutual connection and clear view of the whole is much embarrassed. Nor do we agree altogether with the author's high estimate of Hume and Robertson as historians. Though their style is captivating, they are notoriously superficial in their views, and sadly deficient in the deep investigations required for writing a perfect history. Mr. S., by the way, in some of his attempts at fine writing errs ogregiously, as on p. 475 and 6, vol. 2, in the mixture of war's horrors and Cupid's darts. With all this, however, the book is both agreeable and fraught with information, and will well reward the reader.

The Indications of the Creator, or The Natural Evidences of Final Cause, by Geo. Taylor, (C. Scribner) is a brief but well written synopsis of the most striking and important facts in the Physical world, showing their convergant testimony to the truth of one Infinite Creator. These are arranged under the heads, Nebular Hypothesis, Astronomy, Geology, Comparative Physiology, and Physical Geography. The remarks on the infidel arguments from the Nebular theory, and that of Development y Lamarck, are able and highly satisfactory.

The Doctrine of the Cross: A 3d American edition has been published in a neat form by Messrs. *Bunnell & Price*. We are glad to see this evidence of the acceptability of this very devout and edifying "memorial" of a humble and devoted servant of Christ.

The Mind and the Heart, by Franklin W. Fish, N. Y., Adriance, Sherman & Co., is a small volume of fugitive poetical pieces, some of which are very pretty, and others of a patriotic character.

Harpers' Magazine for December is a very good one. Besides the continued serials, and the usual monthly record of events, we have an interesting account of the Boston *Tea Riot*, by Mr. Lossing; a graphic narrative of the U. S. Polar Expedition in search of Sir John Franklin, with capital illustrations drawn by Mr. Berry, a seaman; and the conclusion of Napoleon's first Vienna campaign, by Mr. Abbott.

We have received the following publications from the Protestant Episcopal Sunday School Union, in addition to those mentioned last week, and heartily recommend them as Christmas presents for good children.

"The Way through the Desert, or the Caravan," by the Rev. R. Milman, M. A., from the London edition with engravings executed by Bobbett and Edmonds from designs by Field. An allegory most interestingly written and intended for young christians entering on the "narrow way."

Holiday Week, and Norton Hargrave, and other sketches, are a collection of short stories, for either boys or girls, and are replete with good instruction and amusement.

What do I want most? A story for the children of the Church, by Wm. S. C. Studly, an American tale, naturally written and prettily illustrated, though we see no reason for the death of little Laura except to give Esther and Ruth the velvet prayer book and Bible, and coral ornaments they each wished for. We think it a pity to kill off the best characters in children's books.

Timid Lucy, a beautiful little story: the character of Rosa the eldest sister is beyond all praise, this we predict, will be a decided favorite. These books are beautifully bound in stamped cloth, with gilt leaves, and the paper and typography would do credit to any press.

Appleton's Mechanics' Magazine and Engineering Journal for *December* completes the first volume. It comprehends the accustomed variety of novel and useful inventions in the mechanical and scientific departments; the account of the steamer *Princeton*, by Mr. Isherwood, is concluded, and the *Fire Annihilator* of Mr Phillips is severely dealt with: it was to be tested this week, but at the time of writing this we have not heard the result. This periodical has been exceedingly well edited by Mr. J. W. Adams, for 16 months the editor of the *Dictionary of Mechanics* and *Engineering*, recently completed by these publishers, and we sincerely trust that so valuable and indispensable a periodical for some classes of practical and scientific men as the one before us, may obtain continually increasing patronage.

We have received the *North British Review* for November, re-published by Messrs. L. Scott & Co., and the *Moravian Church Miscellany* for December: the *North American Miscellany* which is hereafter to be united with the *Dollar Magazine*, both well deserving of success, which we cordially wish to the *Duo juncta in uno*. Littell's Living Age from nos. 390 to 396, containing the usual variety of instructive and entertaining selections, some of great length, value, and literary merit, from the European Reviews.

Among the Juveniles are the following;—

The Braggadocio by Mrs Tuthill, a good warning to boys who are pugnacious and self sufficient. The *Kittle Mischief Maker* and other Tales by *Uncle Franck*, one of Mr. Scribner's amusing publications. *Grace Dermott* from the American Sunday School Union is an excellent little story, inculcating the benefits of patience and a good temper, amid bodily suffering and mental trials, and showing how kindly and tenderly those should be treated who are thus afflicted, (from J. C. Meeks 147 Nassau St.)

Diocesan Intelligence.

Western New York.

From the Buffalo Daily Courier.

Geneva College.—*The first Free College in the United States.*—The friends of free education, throughout our country, have great cause for rejoicing, at the recent change made in the affairs of Geneva College. We see that this institution has lately received a munificent endowment from the venerable corporation of Trinity Church, by which the support of a full and able corps of Professors is made certain, and independent of the usual tuition fees paid by the students. The condition of the donation is, that the College shall forever be free to all who choose to enter, and that no student shall hereafter be required to pay anything for tuition, room rent, &c., &c. By this provision every student is saved the payment of about $50 a year; amounting in the whole College course to about $200;—a sum sufficient to buy a very respectable library for a young man. This amounts to remitting at least *one third* of the necessary expenses of the student heretofore required in this College. In most other Colleges, we believe, the tuition bills, room rent, &c., amount to something more than the amount above specified.

By this noble provision Geneva College is made a Free College;—and is entitled to the distinguished honor of being the *first* free College in the world! This is an honor to our country and to the Empire State, both of which have done so much to bring education within the means of every person of energy and ambition. The necessary expenses of collegiate education have always been so great, as to place it as a general thing, beyond the reach of those in humble circumstances. And this fact has excited the popular odium at present (undeservedly indeed) existing against all Colleges. They have been decried as the hotbeds of aristocracy and the nurseries of the rich and lazy. Unjust as these reproaches are, the reasons for them, in the case of Geneva College, are now entirely removed. Every young man can enter there, and drink deep at the fountains of science and literature, "without money and without price." And what noble opportunities are here presented to every young man of spirit and enterprise to acquire that sound training and discipline of mind, so necessary to success in professional life, so useful and ornamental in every position.

The College is now placed on a firm and lasting foundation. The professors—entirely independent of the students—will be hereafter neither anxious to emulate the older institutions in point of numbers, nor be looking to them for a support. This gives a healthy tone to all the inferior affairs of the College. The faculty will be able to exercise a just, firm, and wholesome discipline over the students. Henceforth they appeal to the favor of the public for success and approbation, and desire to merit it, not by numbers, not by the surface gone over in college studies, but by the mental discipline and intellectual training displayed by their graduates. In short they will build their reputation on the men they send into the world.

Besides the endowment above spoken of, a Professorship of Moral Philosophy has lately been established and endowed.

We are also happy to learn that the faculty and trustees have supplied another great desideratum. They have just completed a *gymnasium* in the middle College, where the students are at liberty to exercise at all times out of study hours. Such an appendage should belong to all our Colleges and Academies:—but hitherto, unfortunately, no attention has been paid to the development of the physical nature in our seminaries of learning. It has been thought sufficient to open and expand the mind, but the body has been left uncared for. The consequence has been, almost universally, that the students have passed through College, neglecting exercise almost entirely; and at the end of their course have found themselves so debilitated and worn out in the body, by reason of hard study and little exercise, that they were then only half fitted to perform the duties devolving upon them. We are glad to see a reform in this particular, and hope to see our future *savans* as vigorous in body as in mind.

In conclusion, we congratulate Geneva College, its Faculty, Trustees, Students and Alumni, on this change in its affairs, and commend the institution to the patronage of the public, as the first *Free College* in the world.

Vermont.—We have received the Journal of the Convention of this Diocese. We make some extracts from the Bishop's Annual address:

"The year which has passed since we met together in our Diocesan Convention has been more than commonly fruitful in the evidences of the Divine blessing. And at no former period, during the nineteen anniversaries of my Episcopate, has the record, which it is my duty to lay before you, been prepared with so strong a sentiment of gratitude to the favoring Providence of God. According to the usual order, I shall first state briefly the course of my visitation, and then notice the main facts worthy of observation."

* * * * * * * * *

"The whole number of Confirmations has been 224, to which should be added five who are to be confirmed this evening. This is nearly forty more than the average of the Diocese for the last three years—a highly encouraging evidence of improvement and increase."

* * * * * * * * *

"The list of vacancies, however, is much larger than it should be. Berkshire, Montgomery, Shelburne, Brandon, Factory Point, all want laborers in the Vineyard of the Great Redeemer. Nor is this difficulty confined to our Diocese: for I perceive with much more sorrow than surprise, that the same complaint is becoming general. The growth of the Church is greater beyond question than the increase of the ministry. And the evil demands not only a more fervent supplication to the Lord that He will send forth laborers into His harvest, but a more zealous and consistent support on the part of our Laity, who are too often subject to the reproach of forgetting that the laborer is worthy of his hire, or of the equal injustice of expecting that ministers and their families should live and toil in the service of the Church without a fair and moderate share of comfort and respectability. I do not mean to say that the Diocese of Vermont is more liable to this censure than the other Dioceses of our immense territory, because I am well convinced that such is not the fact. But I do mean to say that the Church, in every quarter except the large city parishes, is groaning under this most serious deficiency. Indeed, the idea seems to be fast gaining ground, that the work of the ministry is a sort of long-protracted martyrdom, under the pressure of poverty and embarrassment, which few are bold enough to encounter. And if our intelligent and influential laity do not awake to their responsibility in time, and perform for their ministers as much as they would expect to have done for themselves in the same circumstances, it needs no prophet to foretell that a famine of the Word and the Sacraments must be the melancholy consequence, in the course of another generation.

It is with pleasure and gratitude to God that I turn from this topic to one of a brighter aspect, namely, the efforts now in progress for the increase and improvement of our Church buildings. A new Church is almost completed at Forestdale. Another is contemplated at West Randolph, and a third at Jericho. In Sheldon, the old building, which had become much dilapidated, is putting on a new form of better style and materials. In Burlington, we are about to have a great addition to the room, and a much greater to the beauty of the Church. All this is cheering, and encourages us to hope that where the outward order of the house of God is a matter of solicitude, the inward growth of religion will not be neglected. True, we are all aware that the most splendid Architecture in the world may be found in close connection with superstition and impiety. But yet, in itself, there is a manifest fitness in the zeal which seeks to honor the Lord with the best offerings in our power. And although it is very possible to look on the adornment of a Church with feelings of pride and self-complacency, which are in utter inconsistency with the spirit of the Gospel, yet no intelligent Churchman can fail to derive a real delight from the external attractiveness which ought to characterize the Sanctuary of God. The Lord has endowed us with our senses, as well as with our souls, and harmony and beauty can never be so well employed as in the service of pure and undefiled religion."

Connecticut.—Nov. 29th in St. Mark's Church, New Canaan the Assistant Bishop preached, and confirmed *four* persons.

Nov. 30th, Advent Sunday, A. M., in St. John's Stamford, he preached and confirmed *ten* persons.

P. M. In Christ Church, Greenwich, he preached, and confirmed *nine* persons, including *two* confirmed in private.

P. M. (7½ o'clock), he preached in Emmanuel Chapel, Glenville, and confirmed *six* persons.—*Calendar.*

New Jersey.—*Episcopal Services.*—On Thursday evening, 4th December, in St. Andrew's Church, Mount Holly, the Rev. Mr. Moorehouse, read prayers, and administered adult baptism; and the Bishop preached and confirmed sixteen: making, with three confirmed privately, *nineteen*, in this parish. —*Banner of the Cross.*

Pennsylvania.—*Ordination.*—On Sunday morning last, the 30th ult, the Rt. Rev. Bishop Potter held an ordination at St. Paul's Church, Philadelphia, admitting Mr. William Newton, brother of the Rev. Richard Newton, D. D., to the holy order of Deacons. The sermon was preached on the occasion, at the request of the Bishop, by the Rev. Dr. Newton, who also presented the candidate to the Bishop. The discourse was founded on the words of St. Paul, in Acts xx. 24. "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received from the Lord Jesus, to testify the gospel of the grace of God." The subject discussed in the sermon was "the spirit of the apostolic ministry as illustrated in St. Paul." Mr. Newton has received and accepted a call for Trinity Church, Covington, Kentucky, and desires all communications for him to be directed accordingly.—*Banner of the Cross.*

Laying of a Corner-Stone.—About the first Sunday in May last, the Rev. H. Brown, of St. David's Radnor, by request of the Bishop, and the solicitations of a few individuals, commenced holding service every Sunday afternoon in a Public Hall. At first there was but a mere handful of persons, but soon the Hall became filled with attentive listeners to the Gospel and our beautiful Liturgy, and the responses were heard better than you will hear them, in a great many city congregations, and this in a neighborhood where the Church had never been known before. How true it is that the Church has only to be known to be loved and appreciated! A Church was organized, a vestry elected, and the Rev. H. Brown chosen rector.

The site chosen for the Church of the Redeemer is on the old Lancaster Pike, near the old Buck tavern, in Lower Marion township, Montgomery county, and eight miles from the City. On Friday afternoon, the 21st inst., the corner-stone was laid by the Rt. Rev. the Bishop of Pennsylvania. There were present upon this occasion, the Rev. E. V. Lightner, of Christ Church, Upper Marion, Rev. B. Wistar Morris, of St. David's Manayunk, and Rev. H. Brown, of St. David's, Radnor, who assisted the Bishop in parts of the service. * * We hope to have the Church ready for consecration on the 1st June, 1852.—*Ibid.*

Florida.—It is now a month since this Diocese has enjoyed the advantage of having its own Bishop. In him it is favored with the care of one well acquainted with the wants of the important field to whose oversight he has been called; one who, from long and faithful labors among them, has the full confidence of those who are placed under him in the Lord. As must be the case with all new Dioceses, this one needs a strong, helping hand from the Church. It is a field full of promise, yet sadly destitute of laborers to realize the encouraging hopes there held out. In relation to its wants, we have been favored with a communication from its devoted Bishop, in which we are asked to commend this case to the consideration of our readers and the Church at large. We cannot do this in a more interesting or more effective way, than by giving some extracts from the Bishop's letter, which we are sure will engage the attention and enlist the active sympathies of all who peruse them.

"It is just one month since my advancement to the Episcopate of Florida. I have been engaged in examining into our affairs, and am much pained to find the Diocese in a condition of extreme destitution. We are without laborers—we are without the means of supporting them. Our statistics exhibit nine organized parishes. Of these, three provide a moderate though competent salary for their pastors; three derive very partial and inadequate aid from the Domestic Committee; and the remaining three receive what little can be collected by means of voluntary contributions to the Diocesan fund. Under the existing state of things, there is truly much to discourage us, much to dampen the ardor and zeal of the brethren who have devoted themselves to the work of the ministry in this portion of the Lord's inheritance. But although 'troubled on every side, we must not be distressed; although perplexed, we must not be in despair.' A brighter day, I trust, has dawned upon us. And we doubt not that to the prayer of faith He will also grant the means and prosper the efforts that shall be put forth for the preservation and extension of the Church of His regard. We are wisely taught not to despise the day of small things. Every thing must have a beginning. 'The majestic river had its origin at a little spring; the cloud which contained the rain that fertilized Samaria, was at first no bigger than a man's hand: the intelligence which illumines a nation, had its dawn in the infant hanging upon the breast.'

"I doubt not there are many pious friends abroad who would be ready to do something for us, if they were fully aware of the urgency of the case. Pray, commend us and our cause to the consideration of the patrons of the Banner, and of the Church at large. We greatly need, as I have said, *laborers*—why cannot some of our young men, just entered on their sacred office, unencumbered with care,—unencumbered with worldly ligatures, devote the first fruits of their ministry to the extension of the Redeemer's kingdom, by self-devotion to Missionary duties? Why cannot (of the numbers annually taking Orders) a few come out this way to the help of the Lord? We want *means*. It is expected of the Missionary who goes abroad as a herald of the gospel, that he should partake of the spirit of his Master; that he would be willing to leave not only houses and lands, but kindred, and friends, and country for the sake of Christ. And is there not a corresponding claim upon the Christian disciple to aid in extending to others those inestimable blessings which the Saviour has imparted so freely to him? And where is the man who has done so much that he cannot do something more? Where is the man who cannot of the abundance, with which the Lord hath blessed him, contribute something (and at little sacrifice) to the support of those brethren dedicating themselves to the spread of the gospel of peace and salvation? If acts of charity, (such as feeding the hungry, clothing the naked, and comforting the sick,) be pleasing to our Heavenly Father, with what high approbation must He regard those, who assist in providing the means whereby the soul that is famishing may be fed with 'the bread that came down from Heaven,' and the parting spirit have its thirst allayed at 'the fountain of life'?

"I need add no more than that the 'widow's mite' will be most acceptable, and serve, no doubt, in gladdening the heart of some poor, suffering Missionary.—*Banner of the Cross.*

Louisiana.—On the 1st inst., the corner-stone of St. James' church, Alexandria, was laid by the Rev A. D. M'Coy, Rector of the parish. The attendance was large and the services interesting. The *Red River Republican* says:

St. James' church, when completed, will be an ornament to the town, and undoubtedly the handsomest structure in it. Much praise is due its respected and talented Rector, for his persevering and zealous exertions to raise an edifice that is so much needed by a large and wealthy portion of our community. We trust he will, as he should, be cheerfully and ardently seconded by his congregation in his holy and noble efforts, and that he may soon finish a work that has been so well begun.—*Ep. Rec.*

From the Banner of the Cross.

Minnesota.—The Missionary Bishop of the North West has, by writing and by word of mouth, addressed us on the subject of associated Missions for other portions of the frontier, but this can only be accomplished when there are additional laborers in the field. Our hearts have been lately much cheered with the hope that in due time the wishes of the Bishop may be accomplished. A communication from one of the last graduates of Nashotah, on the subject of admission to our Association has just been received, so that we may reasonably hope that Nashotah may be the seed of many such missions as this. How necessary then it is that this germ of what may eventually be a line of Mission-Houses the whole length of this vast valley of the Mississippi, should be continually watered and fed. Let "Aaron and Hur" be its supporters, and the Bishop's best wishes will soon be more than realized. There are now three men with us studying directly with the view to the ministry, and others design to enter in the spring. And when it is further considered that a chaplain has already been appointed for Fort Ripley, which is 125 miles above St. Paul, thereby relieving us of duty at so distant a point, we may have good hope that in due time, through the Divine Blessing, we shall meet all the spiritual necessities of this portion of the Vineyard. Through the assistance of our Divinity Students we are enabled to have unbroken services at St. Anthony, where the Church of the Holy Trinity has the honor to be the first House of prayer opened for public worship in that place. And the bell upon it is the only one that has ever sounded there to remind the people "not to forget the assembling of themselves together." And please, dear brother, bear in mind this was one of the places, where a Churchman could not be heard of upon our first arrival.

The Bishop confirmed four persons at this Station, so that now we are enabled to celebrate the Holy Eucharist with some regularity. A Sunday School has also been organized at Saint Anthony, which promises to be a flourishing one in a little time. There were thirty Scholars the second Sunday. It will please you, Rev. and Dear Brother, to learn that some of the Clergy near Troy, in New York, have interested themselves in sending us a Bell for Christ Church, at St. Paul. Its weight is 300 lbs. So that here also we are enabled to call out our people, without depending upon our neighbors. Before long, I hope to inform you of our first Service in the Church of the Ascension, which is now nicely progressing at Stillwater on the St. Croix, which is the third town in size in this Territory. Hoping that this long letter will not weary you, I remain with much affection and gratitude, your brother in Christ. J. Lloyd Breck.

We have been favored with the Convention Journals of *New York* and *Texas*, for which we return thanks to the Secretaries.

CLERICAL CHANGES.

Rev. J. W. Rogers from St. Paul's Church, Franklin, Tenn., to the Rectorship of the Church of the Holy Trinity, Nashville.

The Rev. R. H. B. Mitchell from Christ Church, Bordentown, N. J., to William and Mary Parish, Maryland. All letters and papers for him, to be directed to Mount Olive, St. Mary's County, Maryland.

Rev. Geo. F. Cushman desires all letters and papers intended for him to be directed to Pawtucket, R. I.

Safe Return.—It gives us much pleasure to learn that the Rev. Charles Minnegerode has returned to this country from Europe, after a few months' absence, occasioned by a call of duty. Letters for him may be addressed, as heretofore, to Garysville, Prince George's county, Va.

Mr. Minnegerode was accompanied on his return (in the Pacific) by the Rev. Mr. Goodrich, of New Orleans.—*Southern Churchman.*

The Rev. Thomas Brinton Flower has been transferred to the Diocese of Pennsylvania, by Letters dimissory to the Rt. Rev. the Bishop of the Diocese, and the Rev. Philip Berry to the Diocese of New York, by Letters dimissory to the Ecclesiastical Authority.

The Rev. J. Campbell White, of the diocese of Virginia, has been invited to the charge of St. Andrew's Church, Baltimore, and has accepted the invitation.

Died.

At New Orleans, on the morning of the 2nd inst., Mrs Elizabeth Wardell, wife of Charles C. Peck, and daughter of the late Robert Wardell of this City.

Notices.

LADIES' FAIR.

The Ladies of the Free Church of the Holy Martyrs will hold a Fair for the benefit of said church at Mr. Dixon's furniture rooms, 523 Broadway, near Spring st., on Monday, Tuesday, and Wednesday, Dec. 22, 23, 24. They would solicit aid towards this object. Donations will be thankfully received by Mrs. James Millett, 308 Broome St.
Dec. 15, 1851.

ST. PETER'S CHURCH, CHELSEA.

This church will be open for Divine service and a sermon to-morrow (Sunday) evening. The service will commence at half past 7.

ASCENSION CHAPEL, BUSHWICK,

Will, with Divine permission, be opened for public worship on Sunday afternoon next.

Sermon by Rev. G. T. Bedell of Ascension Church, New York.

N. B. This chapel is located a few rods north of Division Avenue, 1¼ miles from Peck Slip Ferry, Williamsburg.

THE POOR.

St. Simon's German Free Church.

The undersigned would most earnestly solicit the assistance of the benevolent, in behalf of the poor of his parish.

The large sphere of his missionary labors, brings him daily contact with the most distressing cases of affliction and destitution, never has he known a period when cases of sickness were more numerous, nor distress for want of employment more general.

These facts, he humbly trusts, are sufficient to induce those who have hitherto entrusted him with the means of relieving many cases of distress, to again stretch forth a helping hand; and also to move others, blest with the means, to kindly remember the destitute stranger at this inclement season.

Donations will be thankfully received, and may be left with Messrs. Stanford and Swords, 137 Broadway, or with
THOMAS COOK.
276 Houston St.

The ladies of the Church of the Holy Apostles will hold their Fair at the rooms lately occupied by Prof. Sattler's Cosmoramas, corner of Broadway and Thirteenth st., on Monday Tuesday and Wednesday next, (the 22d, 23rd, and 24th inst.

The ladies of the Church of the Advent, (Episcopal) intend holding a fair at Knickerbocker Hall, corner of 23d street and Eighth Avenue, on the 29th, 30th, and 31st days of December from 10 A. M. to 10 P. M.

The Eighth Avenue, Phonix, and Knickerbocker line of stages pass the Hall every five minutes.
Dec. 20, 2t.

TO THE ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY:

Since the issue of the Executive Committee's late letter to the Associate Alumni of the General Seminary, written inquiries have been made respecting the amount to be annually contributed to the Society's treasury by every alumnus. The first section of the Fifth By-Law states:—"*It is expected of each member that he contribute yearly to the funds of the Association the sum of at least one dollar.*" A year ago, a copy of the amended Constitution and By-Laws, with a Circular Letter and a list of the Officers and Members of the Society, was sent to all the Associates throughout the republic. If, in any instance, it has not reached its destination, the Secretary, on being notified, will be happy to transmit another. A. Bloomer Hart,
New York, Dec. 9th, 1851. 3t Sec'y.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate
tf

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P. M.
Oct. 4—tf

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

Advent Sunday Collections.

Maryland: Baltimore, St Pauls, 107 53; Upper Marlboro', Trinity, 11.
Illinois: Pekin, St Pauls, 2; Springfield, St Pauls, 22; Grand Detour, St Peters, 6.
Ohio: Portsmouth, All Saints, 26; Hudson, Christ, 13; Marietta, St Lukes, 7.
Connecticut: New Haven, St Thomas, 27 75, for Me, 5; Pomfret, Christ, 15; Woodbury, St Pauls, 7; Bridgeport, St Johns, 37; Fairhaven, St James, 20 48; Brookfield, St Pauls, 4.
Delaware: Smyrna, St Peters for Ill, 5. New Jersey: Newton, Christ, 5. New York: Sing Sing, St Pauls, 23; East Chester, St Pauls, 5.
Pennsylvania: York, St Johns, 23 50; Bellefonte, St Johns, 12 39; Carbondale, Trinity, for Iowa, 11; Meadville, Christ, 10 19; Gloria Dei, Phila, Fem S S, 20.
Indiana: Terre Haute, St Stephens, 6 10. Massachusetts: Boston, Christ, Ill, 10, Me, 5, Or, 5. Maine: Portland, St Stephens, 22 42; St Lukes, 20.
A C C, for Dom Miss, 2; young lady of W N Y, 10: B, Cambridge, Mass, 50; Hartford, Ct, friend to Missions by the hands of G S G, M D, half, 5.
Total, 522 33.
THOMAS N. STANFORD, Treas.,
New York, Dec 16, 1851. 137 Broadway

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 11th inst.

Ann subs: Mrs R Barton, 1; F Walker, 2; W H Hobart, M D, 2; Mrs A Donnelly, 2; Mrs Rhodes, 1; total, 7 00.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec 18, 1851. 20 John street.

FOREIGN MISSIONS

The Treasurer has received, since last acknowledgement, the following contributions, viz.:

S S, Trinity, Covington, Ky, 12; S S, Calvary ch, N Y, school house, Af, 25; St Andrews, Phila, F S pro relig for 2 fem, sch, Chi, 50; M A D, Honesdale, F O Asy, Af, 10; Christ, Eliz City, N C, 7; St Lukes ch, Rossville, 6; All Saints, Phila, Cav sch house, 20; Grace, Providence, F S B, Chi, 78; St Michaels, Bristol, 32 53; total, 240 52.
JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Dec 15, 1851. No. 86 William-st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 11th inst.

Ann subs: Mrs R Barton, 15; Rev R W Harris, 4; F Walker, 2; W H Hobart, M D, 2; Mrs A Donnelly, 4;—27. Rev J Bayley, mis'y, Candor, Tioga Co, W N Y, 1. Total, 28.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec 18, 1851 20 John street.

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 11th Nov last.

G S Parker, an '50 and '51, 10; L H Sandford, an '50 & '51, 10; donations by sailors on board of a French Packet, 1 57; Mrs M A Neilson, an '51, 20; F Tinson, an '50 and '51, 4; Aux P E Ch Misy Soc for Seamen in the City and Port of N Y, thro' N F Neilson, Treas, 117 25; J H S, don, 1; cash thro' G S Parker, 25; parisioners of Christ, Brooklyn, 5; N Hayden, don, 2; W A Smith, an '51, 25; Rev G T Bedell, an '51, 20; Estate of J Neilson, Jr, 25.

Annual subscriptions for 1851 at $2.

W Romaine, Miss H M Gerry, H B Rockwell, H Fisher, Mrs H Fisher, Miss C P Alsop, A P Pentz, A Lady, R M Ward, M Ward, J Rudderow, J W Hughes, J Ogden, Mrs D Remseu, Miss C Rogers, Miss F M Rogers, Henry Rogers, G A Mayhew, A Walker, E P Clay, C P Burdett, A Banning. 22 at $2,—$44.

Annual subscriptions for 1851 at $5.

J R Swords, W Roome, Mrs E Fish, W A Duncan, C S Bourne, S D Babcock, J R Lewis, T W Ogden, C Tracy, J Wight, G C T Seaman, J H Ruckle, F Bourne, F W Welchman, J S Carpender, T Messenger, E M Duncan, J H Williams. 18 at $5—$90.
Total, 399 82.
E. M. DUNCAN, Treasurer,
New York, Dec 9, 1851. 114 Wall-st.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of Dec. 9, the following contributions, viz.:

St Lukes, N Y, Rev J H Tuttle, 35 53; Trinity, Granville, Rev W H Williams, 6; ch of Holy Cross, Troy, Rev J I Tucker, 21; Calvary, N Y, Rev Dr Hawks, (in addition to 381 50, acknowledged 2d inst,) 5; St Pauls, Sing Sing, Rev W F Halsey, 23; Grace, Jamaica, Re Dr Johnson, 19 60; A C C, enclosed in a note, 2; St Johns, Yonkers, and Chapel at Tuckahoe, Rev H L Storrs, 40; St Georges chapel, Beekman st N Y, Rev B Evans, 27 39; St Peters, N Y, Rev E H Canfield, 27 93; Total, 207 45.
C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Dec 16, 1851. 55 Water-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 6th Oct., the following contributions, viz:

Christ, Duanesburgh, Rev W O James, 5; St Peters ch Stone Ridge, Rev W T Smithett, 2; St Pauls, Castleton, Rev Dr Winslow, 10; Fem misy Socy of ch of Annunciation, N Y, Mrs Seabury, Treas, 5 50; Christ, Rye, Rev E C Bull, 18 24; Grace, Jamaica, L I, Rev Dr Johnson, 22 60 Grace, Canton, Rev A Ogden, 5; St Andrews, and Trinity Chapel, Staten Island, Rev Dr Moore, 13 35; total 81 59.
C. N. S. ROWLAND, Treasurer,
Dec. 16, 1851. 55 Water street

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

A C C, 2; several friends, 20; By S & S, H L, 10.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.
Lot Jones, 77 2d Avenue.
Dec. 16, 1851.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

From M P, several articles of food and clothing; M C, 2; R S, 1; T C, 5.

Constant demands are made upon him, for the supply of which he must appeal to the benevolent with the prayer that it may not be in vain.

At this season specially, will not the prosperous remember the poor? Will they not give of their abundance to relieve suffering.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with
JAMES MILLETT,
Dec. 15, 1851. 308 Broome St.

THE MARINER'S HOME,

(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Thro' S & S, A C C, 2; H L, 10; W A Smith, 25; thro' T P C, 8 comfortables for beds and a bundle of clothing; thro' J T Adams, from Messrs Talcott & Bro, Maltbie & Mann, and Jas Brett, a large lot of cotton "for poor Jack's beds"

For the Poor worshipping in the Chapel,—
J V C, 2.
D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.
Dec 13, 1851.

Donations in clothing, half-worn or otherwise, can always be put to good use, as we are constantly receiving at the home, unfortunate and destitute seamen.

Advertisements.

LITTELL'S LIVING AGE, No. 397, 12½ cents.

CONTENTS.

1. Sohn Owen, *North British Review.*
2. Prussia and Austria, *British Quarterly Review.*
3. Cotton's Deck and Port, *Spectator.*
3. Maurice Uiernay, Chapter XLVIII to L, *Dublin University Magadine.*
5. Wardrop on Diseases of the Heart, *Speator.*
6. The Late Duchess D'Angouleme, *Morning Chronicle.*

With poetry and short articles.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

FOR EXHIBITION AND SALE.

AT the Church Depository, 20 John Street, the most superbly bound quarto Bibles ever imported into America. These books were specially manufactured for a place in the Great Exhibition, and are now for sale a. $50 and $55.

Also for sale

THE BIBLE AND THE BOOK OF COMMON PRAYER, in a great variety of choice bindings.
Dec 20, 3t.

A SPLENDID CHRISTMAS GIFT.

D. APPLETON & CO., 200 Broadway,
Have just published
THE WOMEN OF EARLY CHRISTIANITY.

A series of Portraits, with appropriate descriptions by several American Clergymen. Edited by Rev. J. A. Spencer M. A. Seventeen original Designs, engraved expressly for this work. One volume imperial 8 vo., to match "Women of the Bible," &c. Handsomely bound, price $7; morocco extra, 10; colored plates, $15.

Subjects included in the voluma:—St. Cecilia, Martha the Sister of Mary, Petronilla, Flavia Domitilla, Felicitas, Potamiœna, Adelaide, St. Agnes, Catharine of Alexandria, Helena, the Mother of Constantine, Mary of Egypt, Monica, St. Genevieve, Bertha, Ebba Abbess of Coldingham, Hilda of Whitby, Editha.

Among the writers are the names of the Rev. Dr. Kip, Rev. Dr. Sprague, Rev. Dr. Van Ingen, Rev. Samuel Osgood, Rev. A. C. Patterson, Rev. Dr. Adams, Rev. Dr. Parks, Rev. Dr. Murray, the Editor, &c., &c.,

. This volume opens a new field of elegant Christian literature. The biographies of illustrious and holy women of primitive times are full of interest and beauty, and w venture to predict for this volume a success quite equal to that of the preceding volumes issued under the care of Dr. Wainwright and Dr. Sprague. The engravings are superb and replete with life and artistic skill, and the contributions by eminent divines, are calculated to commend this class of reading to all who love to read of the good and pure in olden times.

"Far beyond the superannuated annals, we admire a gift-book like this, on which the arts have expended their skill, the genius of learned and able men has added the attraction of their happiest thoughts, while female character, in the light of religious history, sheds a charm over the beautiful pages. * * * It is a fitting token of regard for a friend."—*The Observer.*

"A volume not less valuable for the permanent interest of its literary contents than attractive for its beautiful illustrations and the general elegance exhibited in its mechanical execution."—*Journal of Commerce.*

"This cannot fail to prove one of the most popular gift-books of the season. It is in many respects attractive. The subjects, the engravings, the letter-press descriptions, and the typographical execution, are all that can be desired."—*Evening Mirror.*

TRACTS FOR PAROCHIAL USE.

CONFIRMATION, from the pastoral letter of a Country Clergyman.

And THE CALL TO THE EUCHARIST. Price one cent each, or 25 for 22 cents, 50 for 40 cents, and 75 cents per 100. For sale by DANIEL DANA, JR., Agent,
No 20 John Street.

Also, THE FAMILY LITURGY, wholly selected from the Book of Common Prayer—a new edition on large thick paper, in strong fancy muslin cover, gilt edges; with additional prayers, thanksgivings and collects from the Prayer Book. Price 25 cents.

Why am I a Protestant and opposed to the Church of Rome? and *Why do I belong to the Protestant Episcopal Church?* printed together on a card. Price 25 cents for 10.

REV. DR. WAINWRIGHT'S NEW ILLUSTRATED WORK.

D. APPLETON & CO., 200 Broadway.
Have just published
THE LAND OF BONDAGE:

Its Ancient Monuments and present condition. Being the Journal of a Tour in Egypt. By Jonathan M. Wainwright, D. D., Author of "The Pathways and Abiding Places of our Lord," &c., &c. Illustrated by numerous Steel Engravings. 1 vol. imperial 8vo., Cloth, $4; gilt edges, $5; morocco extra, $7,50.

"This volume carries out the plan of the Author's previous work on the Land of Promise, and is even more complete and beautiful. The narrative, pleasant and instructive in itself, is the thread which strings together an excellent series of illustrations, which, with the next, give a good picture of Egypt as it was and is. The style is always agreeable, and rises occasionally into eloquence. The book enables the purchaser to make a charming gift, or place upon his own table a treasure of well-digested knowledge.

"In this, as in so many instances, we owe the Appletons thanks for supplanting the old tribes of trashy annals by illustrated books, so attractive and so valuable.—*Christian Intelligencer.*

D. A. & Co. also publish a new edition of
THE PATHWAYS AND ABIDING PLACES OF OUR LORD.

Illustrated in the Journal of a Tour through the Land of Promise. By the Rev. J. M. Wainwright, D. D. Twenty Engravings on Steel. One volume quarto, carefully bound, $4; gil edges, 5; morocco, 7 50.

BEAUTIFUL GIFT BOOK.

NOW ready, **The Evergreen** for 1851, splendidly bound in Turkey red, extra gilt; a beautiful and appropriate gift book for the Holidays. Price $3,25; in plain binding, 2,50.

Santa Claus.—By Clement C. Moore, elegantly illustrated. Price 12½ cts.

Bishop Howe's Works—Handsomely bound with Morocco backs.

The Revellers, Midnight Sea, and Wanderers, and all the Allegories of Adams and Monroe.

Now Ready.—The January number of the Evergreen, containing an engraving (expressly for this magazine) of Kossuth; an article on "Hungary;" "The Queen's Fate," a thrilling tale of the days of Herod; "A Burial in the Mountains," by Rev. Frederick W. Shelton; "Letters from Jerusalem in the days of Pontius Pilate," by Professor Ingraham; an Article by B. T. O., and other choice reading.

The Evergreen contains nearly one fourth more reading than it did last year, and is furnished at the same price, $2,00 a year, or two copies for 3,00, in advance. Wm H. Onderdonk, Editor and Proprietor.
BUNNELL & PRICE, 120 Fulton Street.
Dec 20.—2t

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to furnish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.—tt

EPISCOPAL ACADEMY OF CONN., at CHESHIRE.

Rev. Edward Ballard, Principal.

Winter Term Will commence on the 2d of January and continue fourteen weeks. Terms, $60. Circulars and further information may be obtained at the bookstore of Stanford & Swords, 137 Broadway.
Dec 6—4t

HOUSEKEEPER Wanted, In a Large Female School. Apply with references to H. R. Hudson, 119 Fulton St, New York.
Nov 22—3t$

Authors or Publishers, having works to print, demanding great accuracy, taste, a general knowledge of English literature, and a refined aptness in the beauties and dignity of its language, on the part of the superintendent of the press, may hear of a *Proof-reader* thus *practically* qualified, by applying (if by letter, post-paid) to the Editor of this paper. The applicant will be prepared to be liberal in the compensation.
New York City, Dec. 13, 1851.

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41

Total for the month, 108
Whole number of policies issued by the Company, 7753
Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

BEAUTIFULLY ILLUSTRATED BOOKS FOR PRESENTS.

PUBLISHED BY D. APPLETON & CO.,
200 Broadway;

WOMEN OF EARLY CHRISTIANITY—A series of very beautifully engraved Illustrations of eminently Pious Women of the earlier ages of Christianity, with descriptions by several American Clergymen. 1 vol. imperial, 8 vo., to match "Women of the Old and New Testament," "Our Saviour with Apostles," &c., 1 vol. handsomely bound $7; morocco, 4 to., $10; colored plates, $15.

CHRISTMAS WITH THE POETS.—A collection or Songs, Carols, and Descriptive Verses, relating to the Festival of Christmas, from the Anglo-Norman period to the present time. Exquisitely embellished with fifty Tinted Illustrations, by Birket Foster; and with Initial Letters and other ornaments, royal 8vo., bound in a novel style, $7,50; morocco, extra, $10.

OUR SAVIOUR WITH APOSTLES AND PROPHETS, containing eighteen exquisite engravings, edited by Rev. J. M. Wainwright. 1 vol., imperial 8vo., $7; morocco, extra bevelled, 10; do colored, 15; glass inlaid, 15; do. colored, 20; papier mache, 12; do. colored, 18; glass richly painted, 20; do. colored, 25.

WOMEN OF THE OLD AND NEW TESTAMENT. A series of eighteen exquisitely finished engravings, of Female Character of the New Testament; with descriptions by eminent American clergymen. Edited by the Rev. Dr. Sprague. 1 vol. imperial 8vo., $7; morocco, extra, 10; do. inlaid glass, 15.

WOMEN OF THE BIBLE. Delineated in a series of eighteen characteristic steel engravings of Women mentioned in the Holy Scriptures; the Descriptions by various Clergymen. Edited by the Rev. Dr. Wainwright. 1 vol., imperial 8 vo. $7; morocco extra, 10; do. inlaid glass, 15.

THE QUEENS OF ENGLAND, a series of twenty-seven elegant Portraits of distinguished Female Sovereigns; the letter press from Agness Strickland. 1 vol. imperial 8vo., morocco extra, $10; do. colored, $15; morocco, inlaid glass, $15; do. colored, $20

THE PATHWAYS AND ABIDING PLACES OF OUR LORD, illustrated in the Journal of a Tour through the Land of Promise, by J. M. Wainwright, D. D., with eighteen Landscape illustrations of actual Views. 1 vol. 8vo. cloth, $4; cloth, gilt, $5; morocco, $7,50.

THE LAND OF BONDAGE: being a tour in Egypt. By Dr. Wainwright. Elegantly illustrated, uniform style with "Pathways and Abiding Places of Our Lord." 1 vol. 8vo. cloth, $4; gilt, $5; morocco, $7,50.

A BOOK OF PASSIONS. By G. P. R. James. Illustrated with sixteen splendid engravings. 1 vol. 8vo, cloth, gilt, $3,50; morocco extra, 6 00.

EVENINGS AT DONALDSON MANOR; or, The Christmas Guest. By Miss McIntosh, with ten steel engravings. 1 vol. 8vo. cloth, gilt, $3; morocco, 4,00.

SACRED SCENES; OR PASSAGES IN THE LIFE OF OUR SAVIOUR. With sixteen steel engravings. 1 vol. 12mo., cloth, gilt, $1,50.

LYRICS OF THE HEART.—By Alaric A. Watts. Exquisitely illustrated with Steel Engravings. 1 vol. 8vo., cloth, $5; morocco, extra, 7.50.

BEAUTIES OF THE COURT OF CHARLES II.—A series of finely engraved Portraits of distinguished Women.—With descriptions, by Mrs. Jameson. 1 vol. imperial, 8vo., morocco, extra, $10.

JUVENILE WORKS.

LOUIS' SCHOOL DAYS. A story for boys, by Ed. May, beautifully illustrated, 16mo, 75 cents. Cloth, gilt edges, $1

LEGENDS OF THE FLOWERS, by Susan Pindar, author of "Fireside Fairies," "Midsummer Fays," etc., beautifully illustrated. 16 mo, 50 cts. gilt edges, 63 cts.

NO SUCH WORD AS FAIL, or The Childrens' Journey, by Cousin Alice, (Mrs. Neal,) 16 mo., 62½ cts. Gilt edges, 75 cts.

HOLIDAY PRESENTS—1852.

ELEGANT Books and other Articles suitable for Christmas and New Year's Presents, at Raynor's Book Store.

English and American Annuals, published for 1852.
Fine Illustrated and Illuminated Works in elegant bindings.
Standard and Religious Books, by approved authors.
Beautiful editions of the Bible and Prayer-Book.
English and American Poets, various editions.
Books for Children, a very large assortment.
Fancy Articles, in great variety.
Games, Puzzles, Pictures, &c. &c.
All offered at the lowest prices.
SAMUEL RAYNOR.
Dec. 13,—3t. 76 Bowery, N. Y.

Imperfect in original

Poetry.

For the Churchman.

Redeemed!

"John came neither eating nor drinking,—the Son of Man came eating and drinking,—but Wisdom is justified of her children."

—*Words of our Lord Jesus Christ.*

Grief, hardships, trial,
Suffering and sorrow,
Stern self-denial,
Gloomings of horror,
Dolorous strain!
Teaching in vain!

Blue sky of Heaven,
Sweet fair-faced flowers,
Rose-clouds of Even,
Sunshine and showers,
Never ye heed!
So goes the creed!

Heads downward drooping,
Eyes never raised,
Groping and stooping,
Pebbles appraised,
For jewels rare
Never a care!

Sow the true seed, true
Fruit may then follow,
Notes of the reed, do
Sleep in its hollow,
Breath,—breath alone
Brings forth the tone!

Oh! to the dutiful,—
God! Thou art Love!
Making the beautiful,
Bettering prove,
Carving Thy praise
From our bright days!

Or when adversity,
Saddens our hours,
Through the diversity,
Strengthening our powers,
Making our cares
Motives to prayers!

Grief, hardship, trial,
Suffering and sorrow,
Stern self-denial,
Other names borrow,
Seen in Thy Light!
Come to look bright!

X. X. X.

Selected Matter.

From the Spirit of Missions.

China.

The following is extracted from a letter recently published in the New York Commercial Advertiser, and affords some information that may be interesting to those who are engaged in sustaining the Mission at Shanghai:

Shanghai, China, July 16, 1851.

SHANGHAI—ITS IMPORTANCE, SITUATION, APPEARANCE—REBELLION IN KWANGSI PROVINCE—DIVERSION OF TRADE TO SHANGHAI—INTRODUCTION OF GUANO—SHIP ORIENTAL.

If my pen were a pencil, my sheet a canvass, my hand an artist's hand, I should like to give you a picture of Shanghai. From its daily increasing importance, in a commercial point of view, it must be a place of some interest to many of your readers. In connection with this interest, does not the exclamation sometimes occur—"I wonder what is its appearance? How I should like to see it!" Well, with a brush that paints but with one color, if indeed black be a color, let me see if I can do anything towards correcting erroneous ideas, and imparting just impressions of a place that is destined to become the chief seat of foreign commerce in China, and the principal point of intercourse between the Pacific States and the Middle Kingdom. It does not require a prophet's ken, nor the sagacity of a statesman, to predict the position for Shanghai. Occupying a position about middleway on the eastern coast of this empire—being the point from which channels of communication diverge to its chief cities, and being the port nearest and of most convenient access from the west coast of America, its destiny is manifest, and its march toward it rapid and sure.

From the map you may be led to suppose that Shanghai is situated immediately on the shore of the China sea, or, at least, on the banks of the Yang-tse-Kiang, the main artery of the empire. But neither of these suppositions would be correct. After sailing up this great river—whose embouchure might well be called a sea in itself—some forty or fifty miles from the sea proper, you enter, at the south bank, a small river at the Chinese village of Woosung. Then following the windings of this stream in a southerly direction, for eighteen miles, through a flat, level, and exceedingly fertile country, you reach Shanghai. The distance in a right line is but twelve miles. The landscape has all the diversity and beauty that every hue of luxuriant vegetation and gracefully waving groves of bamboos can impart; and yet it is monotonous from the total absence of mountain or hill scenery. The nearest hills are thirty miles west of Shanghai; and the only elevations to relieve the dull level of the whole face of the country, as far as the eye can reach, are grave mounds. Nor indeed do these relieve it, for by their great numbers and sameness of form and size, being of conical shape and from six to ten feet high, they compose a monotony nearly as unpleasant as an unbroken plain.

But here is Shanghai! How different its appearance from that of an American seaport city—New York or Boston! Instead of massive blocks of stores, four or six stories high, you see buildings rather resembling country villas. They are mostly two stories high, built of brick, and plastered outside as well as in, so that they are generally white. They have piazzas, or as they are called here in the east, verandahs, with venetian blinds on all sides. Each building stands quite by itself, surrounded by a fine yard, tastefully laid out and ornamented with flowers and shrubbery. These are the mercantile establishments, or *hongs*—the Chinese term for stores or places of business. They occupy the west bank of the river about a half mile in length, and extend inland half that distance. Those not on the river are accessible from it by narrow streets. The water is so shallow near the shore that it has not been found practicable, as yet, to build wharves. Vessels are compelled to lay at anchor in the stream, and discharge and receive their cargoes by large boats, built under the direction of foreigners, expressly for the purpose.

There is a public promenade in front of the foreign hongs, thirty feet wide, and this is protected from the inroads of high tides, by double rows of piles. Projecting from this, about a hundred feet into the water, are several stone *jetties*, twelve feet wide, to facilitate the landing and shipment of goods by the "cargo boats." The *bund*, as this promenade is termed in oriental language, is alive with coolies—the substitutes for beasts of burden in China—carrying chests of teas and bales of goods slung from bamboo poles across their shoulders.

I have only been speaking, it will be seen, of the foreign town of Shanghai, which is situated immediately adjacent to the northern suburbs of the native city. The site of the former was occupied by rice fields ten years ago, yet so rapid has been its growth, that it is believed more business will be done here during the present season, than at Canton. This will be attributable, in a great degree, to the rebellion in the Kwangsi province; which is adjoining that of Kwangtung, Anglice, Canton, and is equal in extent of territory, to the states of New York and Maine united, and contains a population of 10,000,000. This insurrection is a very formidable affair, and it has been rumored here, will result, if it has not already effected it, in the independence of the province, the appointment of a sovereign, the resumption of the costume of the Ming dynasty, the abolition of the practice of shaving the head and wearing the queue; which, as you well know, were introduced and made obligatory by the present, or Tartar dynasty. But rumors are always so rife in this country that little reliance can be placed on them.

These troubles are diverting a large portion of the trade from Canton, and turning it to Shanghai, there being no security of life or property in the neighborhood of the revolting province. The season has opened here earlier than ever—the ships in our harbor are loading rapidly, and you will probably receive the first shipment of new teas at an earlier date by some weeks, than in any former year.

Guano has been brought here from south America, and its extraordinary virtues have been set forth, in advertisements posted up in public places, and circulated among the people. The experiment is still in the bud, and it is difficult to foretell whether or not this article will supersede such manures as are now in universal use throughout the empire. Supersede them it never can, but it may be introduced and extensively used.

From the Colonial Church Chronicle.

Bengal Missions.—No. I.

THE BARRIPUR MISSION.

We are indebted to the interesting pages of the Calcutta *Missionary* for the following Report by the Rev. C. E. Driberg, dated 20th May, 1851:

I have the pleasure to send with the usual quarterly returns of spiritual duties, the brief report of the state of the Mission under my charge up to the present date, and of a visit I recently paid to the more distant stations of Bosor, Dighirpar, and Kharri.

But before I proceed further, I wish to mention the great loss we have sustained in the death of our staunchest friend and supporter, our late Secretary, the Rev. Professor Street. From the first day of his arrival at the College to the moment of his death, he never ceased to take a lively interest in the affairs of this Mission. It is entirely owing to his noble exertions that we have now two consecrated churches here, which will ever be regarded by us all as monuments of his zeal for the glory of God and the salvation of men. It was his pleasure to superintend personally the erection of St. Peter's Church at Barripur: during the three years it was being built, not a week passed in which he did not come down at least once, to inspect the progress of the work. He had visited frequently almost every village in this Mission, not excepting the most distant ones, and had become acquainted with the Christians by whom he was loved for his invariable kindness of manner, his condescension in visiting the huts of the very poorest, and his readiness to relieve the needy.

In his intercourse with the Missionaries there was a total absence of any assumption of authority or superiority; in many cases he yielded his judgment to theirs, when he might have enforced his own. Indeed, he was to them as an elder brother, and by his own bright example, by his constant correspondence and personal intercourse, he cheered them on to persevere boldly in the great work God had appointed them to. And they had implicit confidence in him, knowing full well that in all their difficulties and discouragements they would find in him a true friend and faithful adviser. His gentleness and benevolence, his brilliant talents, his devotedness to the cause of Christ, his heroism of mind, whilst they won for him the love of all our Missionaries, caused the flame of Missionary zeal to burn brighter and brighter in their own hearts. From the powerful energies of his mind, and his wise and enlightened judgment, we hoped that he would be the instrument under God for bringing about a better state of things in the Missions generally. But God's will be done! If I have dwelt longer than I should on this mournful topic, I trust, my dear Sir, you will bear with me: for not only is Professor Street's death a public loss, but I myself mourn one who was my constant friend for nearly twelve years; in fact, it was he that bore half the burden of this Mission. The last time he came to Barripur was on the 12th of March, to examine the state of the church, in company with the architect, Mr. Gray.

The Mission has lost the services of the Rev. E. H. Higgs by his removal to Dibroghur, in in Upper Assam: he had become acquainted with the people here, and gave promise of being a most valuable coadjutor. I have no doubt he will, by God's blessing, fully realize all our expectations of him.

Since the date of the last report, three native Catechists have been appointed to the Mission from Bishop's College, and the senior reader, Isshur Chunder Nawn, has been promoted to the same grade; but one of the number having fallen into grievous sin was obliged to be sent away; the remainder are at present stationed as follows: one at Barripur, one at Kharri, and one at Bosor.

The duties of the Mission have been regularly carried on as hitherto, viz., the daily morning and evening service at Barripur, the Sunday and week-day services at the different village stations, with pastoral visits to the Christians from house to house, and conversation with the heathen: and our prayer is, that God may pour down upon the Word the dews of His heavenly blessing, and make it bring forth abundantly. It is a great cause for thankfulness that we have been enabled to continue at our posts during the last year, uninterruptedly—nothing of course tends so much to the progress of the work as regular and continuous ministration.

Upon the whole, I think we have abundant reason to bless God for the measure of success vouchsafed on our humble labors. Our congregations are steadily increasing, and Christianity seems to be taking a firmer hold on the minds of the people, and many are desirous of progressing in the knowledge of our Lord and Saviour Jesus Christ.

At the same time it would be idle to deny that there are many who walk as though they were the enemies of the Cross of Christ; many, no doubt, have been influenced by other than proper motives in seeking admission to the Christian fold: there are many to whom the observance of the Lord's Day and attendance at His house are burdensome. May God turn their hearts and cause them to obey His Gospel!

During the last year a move in the proper direction has been made by some of the Christians, which the Committee will perhaps be pleased to hear. In several villages where there existed conference houses, in which the people assembled for daily instruction by the readers, but which the committee had ruled should no longer be kept up at their expense, the Christians have clubbed together to raise money for rebuilding them, the Missionaries gladly assisting. One such place has already been constructed, and subscriptions are being collected for three others; the cost of each is about forty rupees. Might I venture to suggest that the committee grant ten Rs. towards each of these subscription papers as an encouragement to the people?

I am sorry to add that several deaths have occurred among our people during the past year. Two of them were men of some influence and character at Mogra Hat,—men who were foremost in anything tending to the good of the Mission, and by their regularity in attending the means of grace, were examples to their brethren. More recently still there died at Sulkea one who had been a convert from the Rev. Mr. Tweddle's time. His was a lingering illness. I was frequently at his side, his words were full of simple faith and peaceful resignation. About a month before his death he had mentioned to me several little matters regarding his worldly affairs, and committed his wife and children to my keeping, and never again alluded to those subjects. He asked for the Holy Communion, and fell asleep shortly after.

I have to mention that St. Peter's Church, Barripur, has undergone a thorough repair. This was rendered imperative by Mr Gray the architect's opinion that four of the arches were positively unsafe. It was also decided that St. Andrew's Mogra Hat, should be repaired after the rains, when materials can be conveyed at much less expense.

The bungalow at Bon Mogra is nearly in ruins, and ought to be repaired before the rains set in, if possible. It would be very desirable, and at the end certainly more economical, to replace the present thatch over the Sulkea and Dhanghatta church-bungalows by pucka roofs. I have been endeavoring to raise money for the former, that being in worse repair than the other. The cost will be about 700 Rupees. The Church building fund has promised 200, but excepting a small sum raised in the village, I have quite failed. At Dhanghatta there are some building materials now on the spot, and if funds were available, a room for the accommodation of the Missionary on duty *en route* to Bosor, (as this is the half-way station) might easily be provided. But I suppose these matters must stand over till something can be done to supply Bosor and Dighirpar with decent places for the worship of God.

Finally, I have the pleasure to state that five families, who had, about five years ago, joined the Baptists, from the village quite close to Barripur, viz., *Malliapore*, and who had been received by Mr. Pearce, the Baptist Teacher, without any reference whatever to me, have now come back to me and are seeking to be reconciled. I have received them on probation. A woman and her son lately joined us from the ranks of Hinduism, whose husband and father had become a Christian fifteen years ago. After so long a separation, they are now re-united in, we hope, higher bonds than those of nature.

C. E. Driberg.

Barripur: 20*th May*, 1851. *Missionary.*

PUBLISHED BY THE GEN. PROT. EPISCOPAL S. S. UNION.

New and Beautiful Books,

For General Reading and for Presents.

THE HOLIDAY WEEK, AND OTHER SKETCHES; being the First Series of "*Shades of Character.*" By the author of "*Charlie Burton.*" With twenty-one fine engravings, 1 vol, 229 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half Morocco binding, (38c), and in twelve separate books, fancy covers. [See list below.]

NORTON HARGRAVE, AND OTHER SKETCHES; being the Second Series of "*Shades of Character.*" By the author of the preceding. With fourteen fine engravings. 1 vol, 248 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].

THE PRIZE DAY, AND OTHER SKETCHES; being the Third Series of *Shades of Character.*" By the author of the preceding. With thirteen fine engravings. 1 vol, 256 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].

TIMID LUCY. By the author of "*My little Geography*"—"*Fear not Little Flock.*" With four beautiful illustrations, executed by Bobbett & Edmonds, from designs by Matteson. 1 vol, 238 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

WATCH AND PRAY. A sequel to "*Helen Morton's Trial.*" By Mrs. Joseph C. Neal. With beautiful illustrations executed by N. Orr, from designs by Matteson. 1 vol, 248 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

THE WAY THROUGH THE DESERT; or, THE CARAVAN. By the Rev. R. Milman, M. A. With four beautiful illustrations, executed by Bobbett and Edmonds, from designs by Field. 1 vol, 110 pages; 16mo, fine muslin, (62c), gilt edges, (75c), 18mo, half morocco binding, (31c), fancy paper covers, (25c).

THE CHERRY STONES; chiefly from Posthumous MSS. of the late Rev. Wm. Adams. Edited by the Rev. H. C. Adams. With four beautiful illustrations, executed by Bobbett & Edmonds, from designs by Matteson. 1 vol, 243 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), fancy paper covers, (25c).

WHAT DO I WANT MOST. By Mrs. S. C. Studley. With two fine engravings, from designs by Matteson. 117 pages, 16mo, fine muslin, (50c), gilt edges, (63c), 18mo, half morocco, (25c), fancy paper covers, (14c).

THE FRIENDS. *A Tale for Youth.* With a frontispiece. 102 pages, 18mo, muslin, (25c), half morocco, (22c), fancy paper covers, (10c).

PHŒBE, OR THE HOSPITAL. By the author of "*The Friends.*" With a frontispiece. 70 pages, 18mo, muslin, (25c), half morocco, (15c), fancy paper covers, (7c).

THE PRIMROSES, OR THE ELDER SISTERS. By the author of "*The Friends.*" With a frontispiece. 65 pages, 18mo, muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

MAURICE FAVELL, OR THE SINGING LESSONS. By the author of "*The Friends.*" With a frontispiece. 64 pages, 18mo, muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

THE PRIZE, OR THE PRECIOUSNESS OF A MEEK AND QUIET SPIRIT. By the author of "*The Friends.*" With a frontispiece. 45 pages, 18mo, muslin, [26c], half morocco, [12c], fancy paper covers, [5c].

LETTER TO A YOUNG PERSON ON BECOMING A MEMBER OF A CHURCH CHOIR. By the Rev. George A. Leakin. With a finely engraved frontispiece. 24 pages, 18mo, half morocco, [9c], fancy paper covers, [3c].

THE ROOK, AN EXAMPLE OF INDUSTRY. With two fine engravings. Muslin, [25c], half morocco, [15c], fancy paper covers, [7c].

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. By one of Three Hundred. First Part. Muslin, [62c], paper covers, [37c].

☞ The Second and concluding part of this important Church work, is in press, and will be issued as soon as the last chapter is received from the author.

Beautiful Gift Books,

In Fancy Paper Covers, in Packages, or Singly. Super 16mo. Editions in Enamelled Paper Covers.

Package No. 1	$1 06
The Shadow of the Cross,	25
The Old Man's Home,	25
The Distant Hills,	25
The King's Messengers,	25
Package No. 2	$1 06
The Dark River,	31
The Combatants,	37
The Revellers, the Midnight Sea, and the Wanderer,	38
Package No. 11	$1 06
Helen Morton's Trial,	37
My Mother's Jewel,	38
Agnes and Eliza,	31
The Church Catechism, and Order of Confirmation, Illustrated with 16 fine Engravings.	
Covers printed in gold,	28

Books for Children and Youth,

In Fancy Paper Covers, in Packages, or Singly. Designed for Cheap Distribution.

Package No. 3	$0 68
The Shadow of the Cross,	16
The Distant Hills,	16
The Old Man's Home,	16
The King's Messengers,	20
Package No. 4	$0 57
The Dark River	20
The Combatants,	25
The Revellers,	14
The Midnight Sea and the Wanderer,	08
Package No. 5	$1 00
Helen Morton's Trial,	25
Harry and Archie,	12
The Dove,	08
Christmas Carol,	05
Stories on the Lord's Prayer,	10
Story of Joseph and his Brethren,	10
Edward Trueman,	08
The Castle on the Rock,	08
Fidelis, an Allegory,	05
Memoir of Cameron Masten,	08
Package No. 6	$1 00
George Austin,	16
Charlie Burton,	16
Bessie Gray,	10
The Dog,	10
Stories Illustrative of our Duty to God,	10
Prasca Loupouloff,	10
The Cripple of the Rail Road,	10
Emma,	08
The Widow's Son,	05
Little Mary's Trouble,	05
Package No. 7	$0 47
Gottfried, or the Island Hermitage,	14
The Castle of Falkenbourg,	07
Simple Stories,	05
The Children of Hazlewood School,	06
Bad Habits	04
Norah,	04
Bear and Forbear,	04
James Ford	03
Package No. 8	$0 75
My Mother's Jewel,	25
Agnes and Eliza,	20
Sequel to Harry and Archie,	12
William Norton,	12
Little Annie and Her Nurse,	06
Package No. 9	$0 38
The Noble Army of Martyrs,	14
Marion Martin,	08
The Lark,	05
Thomas and Anne Thompson,	08
The Christmas Secret,	03
Package No. 10	$0 25
The Rocky Island,	04
The Little Wanderers,	04
The Prophet's Guard,	04
The Vision of the Three States,	08
The King and his Servants,	05

New Books.

Package No. 12	$0 36
The Prize; or, The Preciousness of a Meek and Quiet Spirit	05
Maurice Favell; or, The Singing Lessons,	07
The Primroses; or, The Elder Sisters,	07
Phœbe; or, The Hospital,	07
The Friends. A Tale for Youth,	10
Package No. 13	$1 00
Timid Lucy, by Miss Tuthill; with 4 beautiful engravings, from designs by Matteson,	22
Watch and Pray. A Sequel to Helen Morton's Trial; with 4 beautiful engravings, from designs by Matteson,	22
The Way Through the Desert; or, The Caravan. An Allegory, by the Rev. R. Millman; with 4 beautiful engravings from designs by Field,	20
What Do I Want Most? By Mrs. S. C. Studley; with 2 fine engravings, from designs by Matteson,	14
The Cherry Stones, from MSS. of the late Rev. W. Adams, author of "The Old Man's Home." Edited by Rev. H. C. Adams; with 4 beautiful engravings, from designs by Matteson,	22
Package No. 14	$0 36
1 The Holiday Week; and the Bird's Nest,	4
2 The Little Girl who could not hold her Tongue; and, The Folly of Wishes	2
3 The Happy Cottagers; and, May Day,	3
4 The Wreck; and Conscience,	2½
5 The Happiest Day of the Week; and Lucy Goodwin,	3
6 Joe Collins,	2
7 Look not on Temptation,	3
8 The Crutch,	2
9 What O'clock is it? and Truth the Best Policy,	3
10 The Fickle Girl; and Miss Pert,	3½
11 The Discontented Boy; and, The Labor of Idleness,	3
12 The Nursery Ground,	4
Package No. 15	$0 36
1 Norton Hargrave	6
2 Idle Jane	2
3 Robert Wiles; or Too Fast at First	3½
4 The Generous Boy	3
5 Miss Charlotte	3
6 Sauntering Sam; and, Bustling Bob	2½
7 Honor and Honesty; and, No Weather sent in vain	3
8 Mary Kingston	2
9 Judge No One's Motives	3
10 The Deaf Widow	2
11 Lota	2
12 The Birth Day	4
Package No. 16	$0 36
1 The Prize Day	4
2 Maria Calvert; and, Joseph Hervey	3½
3 The Passionate Boy	3
4 The Holiday Visit	3½
5 Civility Never Lost	3
6 It Will do To-morrow	3
7 Oliver Kirby	4
8 Fear to Fall	2
9 Ethel Bulkeley	3
10 A Stitch in Time	3
11 Mrs. Gibson	3
12 The Good Mother	4

Not in Packages.

The Two Mechanics. A Tale intended to enforce the Duty of Christian Economy	6
Letters to a Young Person Becoming a Member of a Church Choir	3
The Loss of the Kent East Indiaman	4½
The Jewels, or Michael Ashdell's Trial	8

Address orders to
DANIEL DANA, Jr., Agent,
20 John street, New York.

Nov. 15.—tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on hand for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

Published and for sale by
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2,	"	6 00
" " 3,	"	6 00
Questions on the Acts, 1,	"	6 00
" " 2,	"	6 00
" " 3,	"	5 00

NEW BOOKS OF INSTRUCTION:

"Questions on the Book of Genesis," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

The Church Catechism Simplified by Question and Answer; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

Scripture Reading Lessons for Young Children, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children forever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM H. DAVIS, Organ Builder,
Nov 9—tf 87 McDougal st.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.

Rev. P. A. Proal, D.D., Rector; Miss Mary Proal, Principal.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A.M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct. 4, 1851.—tf

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY.
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $560,000—Charter perpetual.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

- Persons who desire, may pay quarterly or semi-annually. No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. Miller, Secretary.
L. C. Grover, Counsel. Aug 16.tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. As he respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of their guarding correct measures, that the exact height, without boots, 5nd the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the person, nawely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-and-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 6 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs for sale or to hire.

For further particulars enquire at the Manufactory.

New York, Sept. 6, 1851.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patrons generally, that it has removed from 60 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jue

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN's Organ manufactory, 214 Bleecker street, corr. Cottage Place.

One 8 stop organ with swell and octave of pedals in gothic case, 16 feet high, 9 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 3 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church residing in New York, and approving the objects of the society, may become a Counsellor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making the same desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851

President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Recording Secretary,
FREDERICK W. WELCHMAN, 84 Broad st.
Treasurer:
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any its officers or members. Parties out of the city, wishing Pamphlets, &c. are requested to address the Corresponding secretary.

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property. They continue to insure on the usual terms.

WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions possess great accuracy, with beauty of typography and binding, which has at length accomplished what has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are got up in a new style of flexible binding, introduced by us, which needs only to be seen to insure the preference over all others, while those in plain morocco, and the more rich and gorgeous style of papier maché and gilt, are executed with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which is the most superb edition yet issued for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to the setting forth, elucidates, and, when necessary, those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post paid to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.